President.—Sometimes, you see, Mr. Puduval, the Prosecuting Inspector is not attending to all the cases. Other cases of minor importance are conducted by the charge officers, as the Police Commissioner says.

The Council allowed Mr. Eachara Menon to withdraw his motion.

As Mr. Salem was not present, when the motion was taken up, his motion was deemed to have been withdrawn. The grant under Police was passed by the House.

Demand XVIII—Education—Rs. 12·52 lakhs.

Mr. C. MATTHAI (*Director of Public Instruction*).

Sir, I rise to move for a grant of Rs. 11,42,874, under Education, for next year. I may be allowed to offer a few explanatory remarks.

The total increase over the budget allotment of this year is, as you will find from the figures, about a lakh and a half, or Rs. 1,55,000, to be more accurate. I shall try to point out how this increase has taken place. The total votable demand is Rs. 11,42,874. The aggregate is Rs. 12,53,000, and this year's Rs. 10,97,000, so that an increase of Rs. 1,55,000 has to be accounted for.

Taking the first head "Inspection and Direction", there is only a very small increase, and that, I may point out, is due to the fact that the Senior Inspector happens to be in a higher grade. He was put into a higher grade, a month ago. He was in the grade of Rs. 250 to 300. But now he is in Rs. 300 to 400 grade; and that is the only increase under that head. There is an additional clerk appointed in the Inspectress's Office. But I do not think it comes in here, as sanction was obtained only after the budget had been prepared.

We shall pass on to the next head "Collegiate Education". Here, we find there is an increase of about Rs. 65,000. Of this 65,000, 33,000 has to be accounted for by the additional establishment consequent on the raising of the College to the First Grade. As you know, we had to appoint a certain number of additional teachers, and there is an increase of Rs. 33,000 under establishment—professors, assistant professors,

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tutors, and menial establishment, all taken together. Then, there is an increase of Rs. 32,000 under "Furniture and Equipment". We had to get down a good deal of science apparatus, science materials, additional furniture, and so on. That comes to about Rs. 32,000. Altogether, we have an increase of Rs. 65,000 under College expenditure.

Then we pass on to "Secondary Education —Boys".

Mr. S. F. NUNEZ (*Anglo-Indians*).

May I know whether the cost of Collegiate education includes the cost of establishment, building, extension and everything?

Mr. C. MATTHAI (*Director of Public Instruction*).

Yes. For building, of course, temporary; but permanent extensions come under D. P. W. Under D. P. W., you will find half a lakh provided. Then under "Secondary Education—Boys", you will find there is an increase of Rs. 26,000. Of this 26,000, about Rs. 21,000 comes under establishment; or, to be accurate, Rs. 22,000 comes under Establishment of Sirkar Schools. That is due to the fact that every year we have to add to the number of classes, and teachers get their annual increments. All that accounts for the increase under Sirkar Secondary Schools; and then, under stipends there is an increase of Rs. 3,000. For stipends and scholarships there is a provision of Rs. 7,356 under "Secondary Education—Boys", whereas last year's allotment was Rs. 4,508. There is an increase of Rs. 3,000 under special scholarships and stipends—miscellaneous. That is due partly to the sending of a number of graduate teachers for training. Until this year we used to send all our graduate teachers to Trivandrum. There was a time, about 12 years ago, when we used to send them to Saidapet. But the Saidapet authorities said they had to look to the requirements of their own schools, and they could not find room for our men. When Saidapet was closed against us, we had to seek the help of Travancore, where every year they take 7 of our men. But 7 is a very small number, as you know, considering the number of untrained graduate teachers in the department. In Travancore, they take 40 or 50 of their men, but they could find room only for 7 of our

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men. I have been trying to make Saidapet reconsider the situation, and I was glad to find that this year the authorities agreed to take 3 of our men. As you know, it is very desirable to have some of our men trained at Saidapet, because it is admitted that the Saidapet Training College is the very best training institution in the whole of India, and it is very desirable that we should keep in touch with the latest educational developments there. And so I was indeed glad when I got this communication from Saidapet. Our lady graduates are admitted to Lady Willingdon College for training. Four of them go there this year. Those of them who wish to go to the Women's Christian College are allowed to go there. There was only one who wanted to go there, but she has since resigned, for private reasons. And then, there is a small increase under Grants-in-aid, of Rs. 1,000. Well, you may ask me, when we spend so much on Sirkar Schools, why is it, there is only such a small increase of Rs. 1,000 under Grants-in-aid? But, as I explained to you the other day, in regard to Secondary education for boys, we have so arranged that it works more or less on a basis of self-support. In regard to grants-in-aid of Secondary Schools, what we do is that we pay only three-fourths of the excess of expenditure over income; and it so happens that many of our Secondary Schools are nearly self-supporting, so that, when bills are submitted, we find the net expenditure almost nil. It is only some of them that, on account of small strength, come in for any substantial grant. That does not mean that aided High Schools are not expanding. That is why only a small sum is provided for grants-in-aid.

Then, I pass on to the next item Secondary Girls'. Here you find an increase of Rs. 10,000. In this case Rs. 8,000 is for additional establishment and Rs. 2,000 for stipends and scholarships. That includes certain special stipends given to girls, to encourage them to join Girls' High Schools, such as those at Trichur and Ernakulam, in preference to Boys' Schools in their own places. Then Muhammadan girls in the Primary, Lower Secondary, and Upper Secondary departments are given stipends. I am glad to say we have got a Muhammadan girl now, in the Upper

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Secondary department in the Trippunittura Girls' School. We also find Muhammadan girls in the various departments of schools in Muhammadan centres. You will be surprised that in some places there are more Muhammadan girls than Muhammadan boys attending Schools. That is only by way of encouragement to a community which is backward in female education.

Then, going on to the next head 'Primary Boys,' you will find there is an increase of Rs. 37,000. This includes about Rs. 34,000 under "Establishment of Sirkar Schools." That also is due to the fact that every year, we have to add to the number of our classes. The number of pupils is increasing in all our Malayalam Schools. The increase is more in Malayalam Schools than in English Schools. Then, in Grants-in-aid also, there is an increase of Rs. 5,000 (Primary Boys' Schools), and I may point out here that it so happens that we do not utilise all that we allot for additional divisions in Sirkar Schools. Every year I find, at the end of the year, there is considerable saving in the allotment for establishment. Such savings are utilised for meeting other expenses. For instance, this year we found that we required Rs. 50,000 more for grants-in-aid. We are not in a position to budget accurately for grants; for we do not know how many new schools will come into existence, and how many will be found to be satisfactory, and so we are only providing an approximate amount for grants-in-aid. At the end of the year, we find that the expenditure under Grants-in-aid much exceeds the budget provision. For this we utilise the savings under other heads. There is saving, especially, under Establishment of Sirkar Schools. This year I was able to point out a saving of Rs. 25,000, and the sanction of Government was obtained, and the amount was transferred to Aided Schools. We are giving this year Rs. 50,000 more than the budget provision, in the shape of grants. At the end of 1101, I am pretty sure that there will be a repetition of the same story. Under Establishment, we have, to be on the safe side, provided for all possible divisions in Sirkar Schools.

Then, we pass on to the next head 'Primary Girls.' Under 'Primary Girls,' although there is an increase of Rs. 16,000, about 15,000 is for establishment and

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1,000 for grant. As regards the relation between establishment and grant, what I told you just now applies also to Primary Girls' Schools. Of the total increase of 1,55,000, one half is taken up by the College, and the rest is distributed among the various other heads. I do not know if I should say anything more.

There was a certain amount of criticism from the Hon'ble Members about the increase of expenditure under Education, especially higher education. I think it was a curious coincidence that just when we were having our general discussion of the budget here, I received, by the last week's mail, an issue of the educational part of the "London Times", in which there is a pronouncement by the British Chancellor of the Exchequer, in regard to National Education. I think it is worth while reading it, for the information of the Hon'ble Members here.

"Mr. Churchill, speaking at Woodford last Saturday, said some wise and pertinent things about National Education. He declared that the foundation of British civilization was the steady, active spread of education in all its forms, and those who thought that they would become richer or more stable as a country by stinting education and crippling the instruction of their young people 'were a most benighted class of human beings.'" This does not come from a visionary member for education who wants to make his own department perfect, oblivious of the requirements of the State in other directions. It comes from the British Chancellor of the Exchequer, who is perhaps more anxious for retrenchment than any other member of the Cabinet; and, therefore, when I got this paper, I showed it to our Finance Member, and I have no doubt that the words of his compeer in England will have made an impression upon him (*Hear, hear.*) I showed it also to my friend on my left hand side, the Hon'ble Member for P. W. D., who, in the words of the Finance Member, is running a race with me for expenditure. I showed it to him so that he may admit the priority of my claims and abate his speed a little, so that I may win the race.

Mr. A. SANKARA PUDUVAL (*Trichur*).

Page 46, Field Games, Secondary education. May I know the schools to which grants are paid ?

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Mr. C. MATTHAI (*Director of Public Instruction*).

We give grants to all our High Schools— all the Sirkar Schools.

Mr. A. SANKARA PUDUVAL (*Trichur*).

May I know what grant is paid to Aided Schools?

Mr. C. MATTHAI (*Director of Public Instruction*).

Aided Schools get a limited amount out of the 1,500 rupees. Of course, there are sports fees. Boys pay fees and, in addition to that, we give them grant.

Mr. A. SANKARA PUDUVAL (*Trichur*).

One or two facts more, the same page, First-aid lectures, Rs 700. May I know who delivers these lectures?

Mr. C. MATTHAI (*Director of Public Instruction*).

Medical Doctors. In Girls' High Schools, Lady Doctors.

Mr. A. SANKARA PUDUVAL (*Trichur*).

May I know in what all schools lectures are delivered?

Mr. C. MATTHAI (*Director of Public Instruction*).

In all High Schools.

Mr. A. SANKARA PUDUVAL (*Trichur*).

Are most of these Boys' Secondary Schools self-supporting?

Mr. C. MATTHAI (*Director of Public Instruction*).

That I explained, when the Hon'ble Member was absent. A good many of them are self-supporting.

Mr. C. ACHYUTA MENON (*Mulakunnattukavu*).

A statement was given in reply to the answer.

Mr. A. SANKARA PUDUVAL (*Trichur*).

May I know whether there has been an increase in the number of Secondary Schools for Girls?

Mr. C. MATTHAI (*Director of Public Instruction*).

As to Secondary High Schools, there is a Convent School at Trichur which has been raised to a High School. As to Lower Secondary Schools, there is one at Chalakkudi.

Mr. A. SANKARA PUDUVAL (*Trichur*).

I suppose, these Grant-in-aid Schools, both Lower and Upper Secondary, are inspected periodically.

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Mr. C. MATTHAI (*Director of Public Instruction*).

High Schools are inspected by the Senior Inspector, Lower Secondary and Primary Schools by the other Inspecting Officers.

Mr. A. SANKARA PUDUVAL (*Trichur*).

May I know whether the standard maintained approximates to the standards of the High Schools?

Mr. C. MATTHAI (*Director of Public Instruction*).

Well, there are some good ones. Some are possible. The majority, I think, come up to the standard.

Mr. S. F. NUNEZ (*Anglo-Indians*).

May I know whether the amount for Field Games under Collegiate Education is to be shared fully by the Maharaja's College or both the St. Thomas' and the Maharaja's College?

Mr. C. MATTHAI (*Director of Public Instruction*).

The St. Thomas' College does not receive any regular annual grant. Games fees are collected in schools. They get occasional special grants. Colleges do not come in for regular grants.

Mr. S. F. NUNEZ (*Anglo-Indians*).

And if game fees collected are found sufficient for games purposes, without any special allotment.

Mr. C. MATTHAI (*Director of Public Instruction*).

We give grants. That will supplement any deficiency in the fees collected.

Mr. S. F. NUNEZ (*Anglo-Indians*).

May I know if newly opened aided schools are given grants?

Mr. C. MATTHAI (*Director of Public Instruction*).

Aided Schools are given the benefit of grants; special grants for buildings, recurring grants and other grants. We have practically ceased giving building grants and furniture grants. With regard to Secondary Schools I mean High Schools, there was an order from the Government two or three years ago to the effect that, since we had a sufficient number of Secondary Schools in the State already, it did not appear necessary that new Schools should be given grants. There is such an order, and it is only with the special sanction of Government that any grant is given to new High Schools.

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Mr. C. A. OUSEPH (*Chalakkudi*).

A point of order, Sir. All these are questions and answers. They are not allowed. This would form a precedent in after sessions

President.— Full information is made available by these questions.

Mr. C. ACHYUTA MENON (*Mulakunnattukavu*).

They may be considered as informal and need not be reported.

Mr. C. A. OUSEPH (*Chalakkudi*).

I stand in the way.

President.— All this comes in the nature of a cross-examination which has its own use. It is for the information of the members.

Mr. M. K. RAMAN (*Ezhuva South*).

May I know whether any special amount has been set apart for the education of the depressed classes ?

Mr. C. MATTHAI (*Director of Public Instruction*).

All members of the depressed classes, as I explained the other day, are given education free, in Malayalam. In addition to that they are given clothes; they are given slates and books and so on; and they are fed once in a week.

Mr. M. K. RAMAN (*Ezhuva South*).

Are the Tiyyas included in that ?

Mr. C. MATTHAI (*Director of Public Instruction*).

Does the Hon'ble Member claim to belong to the depressed classes ? We make a difference between "depressed classes" and "backward classes." Pulayas, Nayadis, Parayans, Cherumans and others come under the term "depressed classes." The "backward classes" are not given free education. They are given half-free concessions; of course, in Malayalam Schools education is free to all.

Mr. M. K. RAMAN (*Ezhuva South*).

May I know whether any amount is given for scholarships ?

Mr. C. MATTHAI (*Director of Public Instruction*).

There are certain special scholarships. Out of Rs. 6,000, there are stipends and scholarships, not only under Primary but Secondary Education.

Mr. T. A. RAMACHANDRA AYYAR (*Nellayi*).

May I know, Sir, the highest grade to which an under-graduate can rise, in the Education Department?

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President.—Why does that question arise here, in connection with the budget for Collegiate Education, Primary Education, &c?

Mr. T. A. RAMACHANDRA AYYAR (*Nellayi*).

These teachers are given preference at times.

President.—That is another matter altogether. I do not think it will come in when we are considering the budget motions.

Motion Nos. 56 and 57.

Mr. A. EACHARA MENON (*Chittur*).

To reduce the allotment of Rs. 5,000 for T. A. by Rs. 1,000.

Dr. A. G. MENON (*Tattamangalam*).

To reduce the allotment of Rs. 14,994 for Establishment by Rs. 100.

Mr. A. EACHARA MENON (*Chittur.*)

Sir, I beg to withdraw my motion.

The motion was, with leave, withdrawn.

Mr. A. G. MENON (*Tattamangalam*).

Sir, when I sent my cut, my idea was just to abolish the post of Senior Inspector. I thought there were too many Inspectors in the department. After a conversation with the Director of Public Instruction, I was convinced of the necessity of the post of Senior Inspector. So I now withdraw my motion.

The House allowed the cut to be withdrawn.

Motion No. 58.

Mr. MATHEW KOLADI VADAKOT (*Kunnamkulam*).

To reduce the allotment of Rs. 1,090 for Hostels by one rupee.

Mr. MATHEW KOLADI VADAKKOT (*Kunnamkulam*).

Sir, I rise to move a reduction of one rupee from the allotment of Rs. 1,090 for hostels, for discussing the advisability of throwing open Government Hostels to all classes and communities.

Sir, I do not know, on what principle, the Government Hostels are not now open to all castes and communities of His Highness' subjects. If it is based on any religious principle, I may say here what Swami Vivekananda has said about such religions. He has truly said that the religion has taken refuge in the kitchen

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and the rice-pot; that is, local customs and usages and hypocrisy reign supreme in the name of religion.

Maintenance of separate hotels for different communities and castes creates in the minds of juveniles, a feeling, which grows to a conviction, of the inferiority and superiority of human beings. They begin to forget that all are equal in the eyes of God, and in their case, caste rules take the place of eternal truths. This tends to uproot true religions from the face of the earth. The present system of maintaining hostels for different castes and communities is against the religious teaching of equality and brotherhood of man.

The School is the training place of our future citizens, and what is learned at school is carried to the grave. By maintaining separate hostels for different communities and castes, we are teaching our future citizens lessons in superiority and inferiority of castes and religions, with other subjects like History and Mathematics. This is a pernicious system and will tend to create communal jealousy, disharmony and other evils.

Maintenance of separate hotels, roads, wells, etc., I submit, Sir, causes waste of money. Where only one hostel is necessary, we will have to maintain three or four. To cite one instance. There is a hostel attached to the Sirkar High School, Kunnamkulam. About 70 or 80% of the boys in the School are Christians; and yet the hostel there is kept as a water-tight compartment for high-caste Hindus. No admission to this hostel has still now been given either to a Christian, a Mussalman or a non-caste Hindu boy. This hostel can accommodate a large number of boys, and every year, for the last some years, there used to be some vacant rooms; and in spite of this, the Government was paying grant for another hostel. When there were only a few boys in the hostel, admission was given to caste-Hindu teachers, and the hostel was turned into a teachers' asylum. In the face of these facts, I do not think the Government would deny the fact that maintenance of separate hostels causes waste of money; and the money wasted is not the money earned by caste Hindus alone, for there is no special exchequer in the State for caste-Hindus. The money wasted is mainly

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derived from non-caste Hindus Christians, Mussalmans, Jews and others. We, the members of these communities, strongly and most vehemently protest against the waste of our hard-earned money contributed to the State exchequer, and hope our caste-Hindu friends will not be a party to this wasting of public money.

On the other hand, even if the Government succeeds to prove to the satisfaction of this House, that no public money is wasted on account of running communal and caste hostels, anywhere in the State, and says that more money will be required in order to throw open all Government hostels to all castes and communities, we are willing to vote for it and believe that our caste-Hindu friends here will not grudge this amount.

In Madras, hostels run by the Government are thrown open to all castes and communities. Admission to the Victoria Hostel, University Home and such other Government hostels are not restricted to caste-Hindus. In these hostels, Brahmins, Non-Brahmins, Mussalmans, Christians and others live together. Are not boys of all classes and communities in our High Schools sitting together and studying? To come still nearer, what is done within the four walls of this House? Are we not sitting together and discussing State matters? Are there separate refreshment rooms here for caste-Hindus and others? In principle, I am against maintaining separate dining-halls for different castes and communities; but, for the time being, I shall, if necessary, concede separate dining-halls, but shall never be a party for maintaining separate hostels. Maintenance of communal and caste hostels leads to disharmony, communal jealousy and bitterness, to the creation of disruptive forces in the State, and also to ryots, as took place at Trichur.

Mr. M. K RAMAN (*Ezhuva South*).

Sir, I rise to support the motion. We have, in our State, at present, a number of hostels for the boys and a few for the girls, all based upon caste—one hostel for caste-Hindus, one for Christians, one for Tiyyas, &c., &c. Our boys, who are to be the future citizens of the State, have to grow up in an atmosphere of

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mutual understanding and goodwill. There can be nothing more advantageous to our young men of the various communities than to live together, and to exchange their feelings and to understand each other and to acquire a mentality of mutual toleration and goodwill. In fact, our State has got, probably, more of communal jealousies and communal interests than any other State. So I would certainly request the Government that this pernicious system of having separate hostels for separate communities should be done away with. That would only serve them to cultivate their feelings of exclusiveness. We should give our young men and women more of liberal education. Here, we have, at Ernakulam, a very splendid building, which is used as the Boys' Hostel. I cannot understand on what principle it is that members of the non-caste communities are excluded from that. All the comforts necessary for the students, probably, are there. But our students of the Christian community and other classes are shut out from it, and they are asked to find places for themselves. This is the state of affairs here. What is the justification for a few people alone being given these privileges? It is the Government money that is spent, and the Government is not exclusively of the caste-Hindus. In a way, I would say that the Government is cosmopolitan; and the hostel that they maintain should also be only cosmopolitan. I, therefore, request all the Hon'ble Members to support the motion and to discourage the perpetuation of caste exclusiveness in educational institutions.

മിസ്റ്റർ. കെ. പി. കറുപ്പൻ (വൈലത്തൂർ).

സർ,

നമ്മുടെ സംസ്ഥാനത്തിലെ നാനാ മതക്കാർക്കും ജാതിക്കാർക്കും പ്രത്യേകം ഹോസ്റ്റൽ നിർമ്മിച്ചുകൊടുക്കുന്ന സമ്പ്രദായം തീരെ അനാശാസ്യവും അസാധ്യവും ആകുന്നു. ക്രിസ്ത്യാനികൾക്കു മാത്രം ഹോസ്റ്റൽ കൊണ്ടു പരിയാകുന്നു. ക്രിസ്തുമതം ജാതിയെ ആരായിച്ചിട്ടില്ല. അതുകൊണ്ട് അവാന്തരഭേദങ്ങളെ അവഗണിച്ച് എല്ലാ ക്രിസ്തീയവകുപ്പുകാരും ഒരേ മാതിരി വിദ്യാർത്ഥിമന്ദിരത്തിൽ താമസിച്ചുകൊള്ളും. സമുദായവ്യത്യാസം ഐക്യത്തിനു ശ്രമിച്ചിട്ടിരിക്കുന്ന ഇസ്ലാം മതത്തിന്റെ സന്താനങ്ങൾക്കും, പ്രത്യേകം ഹോസ്റ്റൽ ആവശ്യമില്ല. യഹൂദമതവും തദ്ദേശജീവികളുടെ സഹവാസത്തെ നിഷേധിക്കയില്ല.

ഇങ്ങനെ ഹിന്ദുമതത്തിനും പ്രാചീനഭാരതത്തിലെ ഹിന്ദുമതത്തിനും സംഭവിച്ചിരിക്കുന്ന അന്തരം സാമാന്യമാകുന്നു അതു

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കൊണ്ട് ഹിന്ദുക്കൾക്ക് ഒരു ഹോസ്റ്റലിൽ താമസിച്ചു കൂടെന്നായിരിക്കുന്നു. മതങ്ങളും ആചാരങ്ങളും എങ്ങനെ എങ്കിലും ഇരിക്കട്ടെ. അവയുടെ വിചിന്തനം ഇവിടെ അപകൃതമായി വന്നേക്കാം. അങ്ങനെയിരിക്കെ അശാസ്ത്രീയങ്ങളും അവൈദീകങ്ങളുമായ കൃത്രിമ മതങ്ങൾ കൊട്ടത്തളത്തിനൊപ്പിച്ച് തുള്ളുവാൻ തുടങ്ങുന്നത് ഇക്കാലത്ത് ഒരുപരിഷ്കൃതഗവമേണ്ടുകൾക്കും പ്രശംസാവഹമല്ല. അതിനാൽ നമ്മുടെ ബഹുമാനപ്പെട്ട ഗവമേണ്ടിനും ഈ നയം സ്വീകാര്യമല്ല. പൊതുമുതൽ കൊണ്ട് ഏർപ്പെടുത്തുന്ന പൊതുസ്ഥാപനങ്ങളിൽ വെച്ച് വർണ്ണാശ്രമങ്ങളെ ദീക്ഷിക്കുവാൻ ചിലരെ മാത്രം അനുവദിക്കുന്നത് ഒരു ഗവമേണ്ട് അതിന്റെ പ്രജകളോട് ചെയ്യുന്ന ഏറ്റവും വലിയ സാഹസവും പൊതുജനങ്ങൾക്ക് സങ്കടത്തെ ഉണ്ടാക്കുന്ന ഒരു പ്രവൃത്തിയും ആകുന്നു.

നമ്മുടെ മഹാരാജാസ് കാളെജ് ഹോസ്റ്റലിനു് "ഹിന്ദുഹോസ്റ്റൽ" എന്ന പേരുണ്ടെങ്കിൽ അതു് അവ്യാപൃദോഷത്താൽ ദൂഷിതമായിട്ടുണ്ടെന്നു് ശാസ്ത്രയുക്ത്യാ ആക്ഷേപിക്കുവാൻ സമർത്ഥരാവുന്നതാണു്. അതു് ഒരു ഹിന്ദുഹോസ്റ്റൽ ആണെങ്കിൽ അവിടെ എല്ലാ ഹിന്ദുക്കൾക്കും ഒരുപോലെ പ്രവേശാധികാരം വേണ്ടതായിരുന്നു. ഇവിടത്തെ അധ്യാപകർ തെങ്ങുചെത്തിയും മത്സ്യംപിടിച്ചും തുന്നുകിട്ടിച്ചും മറ്റുപലതീവ്രവ്യവസായങ്ങൾ കൊണ്ടും സമ്പാദിച്ചുകൊടുക്കുന്ന പൊതുമുതലിൽ (Public fund) നിന്നും അനേകായിരം ഉറുപ്പിക ചിലവുചെയ്ത് നിർമ്മിച്ചിരിക്കുന്ന ഹിന്ദുഹോസ്റ്റലിൽ അവരുടെ (അധ്യാപകരുടെ) വിദ്യാർത്ഥികൾക്ക് എന്തുകൊണ്ട് പ്രവേശം നൽകുന്നില്ലെന്നു് ബഹുമാനപ്പെട്ട ഗവമേണ്ടിനോടു ഞാൻ വിനയപൂർവ്വം ചോദിച്ചുകൊള്ളുന്നു. അവരുടെ കുട്ടികൾ തീരെ അസമീചീനങ്ങളായ സ്ഥലങ്ങളിൽ വളരെ ബുദ്ധിമുട്ടി കഴിഞ്ഞുകൂടുമ്പോൾ ഒരു രണ്ടു വർഗ്ഗക്കാരുടെ കുട്ടികളെ മാത്രം അഭ്രലിഹാഗ്രങ്ങളും സ്റ്റീകവാതായനവിലസിതങ്ങളും ആയ രമ്യഹർമ്മങ്ങളിൽ വിഹരിക്കുവാൻ അനുവദിച്ചിരിക്കുന്നതിനാൽ ബഹുമാനപ്പെട്ട ഗവമേണ്ടു അതിനു് അവശ്യം ആവശ്യമായ സമഭാവനയിൽ മായക്കളങ്കത്തെ ആരോപിക്കയല്ല ചെയ്യുന്നതെന്നു് സാദരം അനേപക്ഷിക്കുന്നു. സവർണ്ണ ഹിന്ദുഹോസ്റ്റലിൽ അവർണ്ണപ്രവേശം തീരെ ദുസ്സാധമാണെങ്കിൽ അവർണ്ണർക്കും അതുപോലെ ഒരു ഹോസ്റ്റൽ പണിയിച്ചുകൊടുക്കുവാൻ ബഹുമാനപ്പെട്ട ഗവമേണ്ടിൽ നിന്നും കടമെടുപ്പിട്ടില്ലെ? സവർണ്ണവിദ്യാർത്ഥികളുടെ സുഖസൌകര്യങ്ങളിൽ എനിക്ക് അശേഷം അസൂയ ഉണ്ടായിട്ടല്ല ഞാൻ ഈ പ്രകൃതത്തെ ഉപന്യസിക്കുന്നതു്. എന്നാൽ "നാടുവാഴേണം രേതനെന്നാകിൽ നീ കാടുവാഴേണമെന്നുണ്ടോ വിധിമതം" എന്ന പുരാണോക്തി അവർണ്ണവിദ്യാർത്ഥികളുടെ ദുരദൃഷ്ടത്തെ ഉദ്ദേശിച്ചു് ഈ കായ്യാലയത്തിൽ ഉച്ചരിക്കുവാൻ ഞാൻ നിർബന്ധിതനായിവന്നതിൽ വ്യസനിക്കുന്നു.

പാചകന്മാർ ബ്രാഹ്മണരും, മഹാസനങ്ങൾ (Kitchens) വിവിധങ്ങളും ആയിരിക്കുന്ന നിലയ്ക്ക് ജാതിവേണ്ടെന്നുള്ളവർക്കുപോലും ഒരു ഹോസ്റ്റലിൽ താമസിക്കാവുന്നതല്ലയോ?.

നമ്മുടെ ഭാവിപൌരന്മാരും ഒരിക്കൽ ഈ രാജ്യത്തെ നല്ലനിലയിൽ ഭരിക്കേണ്ടവരുമായ വിദ്യാർത്ഥികൾക്ക് ബ്രഹ്മചര്യകാല

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ങ്ങളിൽ സാമാന്യാധികരണ്യം (സഹവാസം) ഉണ്ടാവുകയാണെങ്കിൽ അതു് അവക്കു വളരെ ഉപയോഗപ്രദമായി തീരുന്നതാണു്. ബാല്യത്തിൽതന്നെ അവരുടെ സുകുമാരങ്ങളായ മനോമുകുരങ്ങളിൽ ജാതിയേയും തജ്ജന്യങ്ങളായ ഭേദഭാവനകളേയും ഏതാദൃശങ്ങളായ സ്ഥാപനങ്ങൾ കൊണ്ടു് കുത്തിവെച്ചു് കൊടുക്കുന്ന നാം നമ്മുടെ രാജ്യത്തെ ഭയങ്കരവും സമാധാനശൂന്യവും വിരസതാനിബിഡവുമായ അനർത്ഥഗർത്തത്തിലേയ്ക്കു് തള്ളിവിടുകയാണു് ചെയ്യുന്നതു്.

മദ്രാസിലേയും മറ്റും ഹോസ്റ്റലുകളിൽ ബ്രാഹ്മണകുമാരന്മാർ, നായർ, തീയർ, അമ്പലവാസികൾ, മുതലായവരോടുകൂടി താമസിച്ചുവരുന്ന വസ്തുത ഇവിടേയും അറിയാത്തതല്ലല്ലൊ?. പുരുഷന്മാരുടെ ഉദാഹരണം എന്തിനു്? ആചാരദീക്ഷയിൽ മക്കടമുഷ്ടിയുള്ളവരാണെന്നറിയപ്പെട്ടുന്ന എത്ര മലയാള മഹിളകളാണു് സവർണ്ണാവർണ്ണഭേദം വകവെയ്ക്കാതെ ഫ്രൈകോദര സഹോദരികളെപ്പോലെ കവീൻ മേരീസ് കാളേജ് ഹോസ്റ്റലിലും മറ്റും ഇന്നും താമസിച്ചുവരുന്നതു്.

ഉൽകൃഷ്ടവിദ്യാഭ്യാസത്തിനുവേണ്ടി യൂറോപ്പു്, അമേരിക്ക മുതലായ വിദേശങ്ങളിൽ താമസിച്ചു് കലാബിരുദങ്ങളോടുകൂടി വരുന്ന് ഇപ്പോൾ ഈ കായ്യാലയത്തെ അലങ്കരിക്കുന്ന ദോഷജ്ഞശിരോമണികൾ ഇവിടെ പ്രത്യേക ഹോസ്റ്റലുകൾ നിർമ്മിക്കുന്നതിന്റെ അനാവശ്യകതയെ വിളിച്ചു പറയുന്നില്ലെ?

ഇവിടെ ഇപ്പഴവർ സ്വയമേ ഹോസ്റ്റലുകൾ നടത്തിവരുന്നുണ്ടു്. അവക്കു് ഗവർമ്മെണ്ടിൽനിന്നും ചെയ്തുവരുന്ന സഹായങ്ങൾ ഹിന്ദു ക്രിസ്ത്യൻ ഹോസ്റ്റലുകളെ അപേക്ഷിച്ചു് എത്രയോ നിസ്സാരമാകുന്നു. ഈ ഫ്ലാർഹമായ മേൽനോട്ടത്തോടും സ്നേഹനീയങ്ങളായ പഠനപരിപാടികളും ഏർപ്പെടുത്തി മോടിക്കപ്പെടുന്ന "ശ്രീനാരായണ വിദ്യാർത്ഥിനിസദനം" തിനും ഗവർമ്മെണ്ടു് കുറെയധികം സഹായം ചെയ്യാവുന്നതുതാകുന്നു.

സർ, പ്രജാവത്സലനായ നമ്മുടെ മഹാരാജാവുതിരുമനസ്സിലെ തിരുവുള്ളത്തോടുകൂടി ബ്രഹ്മശ്രീ വിജയരാഘവാചാരി അവർകൾ വാലു വിദ്യാർത്ഥികൾക്കു് പ്രത്യേകം നൽകിയിരുന്ന ഹോസ്റ്റൽ അദ്ദേഹത്തിന്റെ ഗമനത്തോടുകൂടി എടുത്തുകളയുകയാണു് ചെയ്തതു്. കഴിഞ്ഞ ജലപ്രളയകാലത്തോടടുത്തായിരുന്നു ആ ഹോസ്റ്റലിന്റെ നിയ്യാണം. വിദ്വൽസിതകുലായങ്ങളിൽ നിന്നും സാധുപക്ഷികൾ എന്നതുപോലെ വാലാ ഹോസ്റ്റലിൽനിന്നും മഴയും കാറ്റുമേറ്റു് പെട്ടിയും പായും ചുമന്നു പോകുന്ന സാധു വാല വിദ്യാർത്ഥികളുടെ അപ്പോഴത്തെ ദയനീയമായ സ്ഥിതിയെ ഞാൻ ഈ കായ്യാലയത്തെ ഗൽഗദം അനുസ്മരിപ്പിക്കുന്നു. പ്രസ്തുതഹോസ്റ്റലിന്റെ വിധ്വംസനത്തിനു് ഗവർമ്മെണ്ടു് നിർദ്ദേശിച്ചിരുന്ന കാരണങ്ങളിൽ ഒന്നാമത്തേതു് ഒരു പ്രത്യേക വർഗ്ഗക്കാർക്കു ഒരു ഹോസ്റ്റൽ കൊടുക്കുന്നതിന്റെ അനൌചിത്യം ആയിരുന്നു. ഇവിടെ നെടുനീളത്തിൽ വലിയൊരു ഹിന്ദു ഹോസ്റ്റൽ ഒരു വർഗ്ഗക്കാർക്കുവേണ്ടി പണിയിച്ചുകൊടുത്ത ഗവർമ്മെണ്ടു് മേൽപ്രകാരം ഒരുത്തരവെഴുതിയതു് അവധാനപൂർവ്വമായിട്ടുണ്ടൊ എന്നുള്ളതും ഈ കായ്യാലയത്തിന്റെ വിചിന്ത

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നയ്ക്ക് ഞാൻ വിഷയീഭവിപ്പിച്ചുകൊള്ളുന്നു. രണ്ടാമത്തെ കാരണത്തിനു് കുട്ടികൾ കുറവായിരുന്നു എന്നുള്ളതാണു്. അതു തുടങ്ങുമ്പോൾ തന്നെ 12 കുട്ടികളിൽ അധികം ഉണ്ടായിരുന്നില്ല. ക്ഷാമം വർദ്ധിച്ചതോടുകൂടി രണ്ടുമൂന്നു കുട്ടികൾ അവധിയിൽ പോകയോ വിട്ടുപോകയോചെയ്തിരുന്നു. എങ്ങനെയായാലും ഹോസ്റ്റൽ നിറുത്തുമ്പോൾ ഒൻപതു കുട്ടികൾ ഉണ്ടായിരുന്നു. ഒൻപതു കുട്ടികൾക്കു് പ്രത്യേകം ഒരു ഹോസ്റ്റൽ ആവശ്യമില്ലെന്നുകല്പിക്കുന്നതിൽ കായ്മുണ്ടെന്നു് സമ്മതിക്കാം. പക്ഷേ ഒൻപതു കുട്ടികൾ മാത്രം ഉള്ളതിനാൽ വാലാഹോസ്റ്റൽ എടുത്തുകളഞ്ഞ ഗവർമ്മെന്റു്. ഉടനെതന്നെ നാലോ അഞ്ചോ സവർണ്ണബാലികകൾക്കുവേണ്ടി ഒരു ജാതി ഹിന്ദുബാലികാഹോസ്റ്റൽതുറന്നുകൊടുക്കുകയാണു് ചെയ്തതു്. സാധുക്കളായ വാലവിദ്യാർത്ഥികൾക്കുവേണ്ടി പണ്ടായിക്കപ്പെട്ടിരുന്ന കയ്ക്കട്ടിലുകളും, മേശകളും മറ്റെല്ലാ ഉപകരണങ്ങളും നാലോ അഞ്ചോ ബാലികകൾ മാത്രമുള്ള (ഇന്നും നാലിൽ അധികമുണ്ടോ എന്നു സംശയമാണു്) ജാതിഹോസ്റ്റലിലേക്കു മാറിക്കൊടുത്തപ്പോൾ. ഇവിടെയും ഞാൻ നിരപരാധികളായ ജാതിബാലികകളുടെ അഭ്യുദയത്തിൽ എനിക്കു് അശേഷം ഈർഷ്യയില്ലെന്നു നിവേദിപ്പിക്കുന്നു.

സർ, ഘോരാന്ധകാരമുള്ള രാത്രികളിൽ ഭയാനകങ്ങളായ ജലാശയങ്ങളെ അധിഗമിച്ചു ജീവിതസന്ദേശങ്ങളായ സന്ദേശങ്ങളെ ജയിച്ചു "ജലപുഷ്പങ്ങളെ" അവചയിച്ചു, 86 മുതൽ 1100 വരെ ലക്ഷക്കണക്കുറുപ്പിക സർക്കാർ ഖജനാവിൽ ചൊരിഞ്ഞുകൊണ്ടിരിക്കുന്ന വാലന്മാരുടെ കുട്ടികളെ കോരിച്ചൊരിയുന്ന മഴയുള്ള വട്ടാപ്പുകൽ ഇറക്കിവിട്ടുംവച്ചു് അവരുടെ കുട്ടിലും മേശകളും, ഒക്കെ അവശ്യം ആവശ്യമില്ലാത്ത ഒരു ഹോസ്റ്റൽ നിർമ്മിച്ചു് അതിനുവേണ്ടി വിനിയോഗിക്കുവാൻ അന്നത്തെ ഗവർമ്മെന്റിനെ ധൈര്യപ്പെടുത്തിയ ഭരണാദർശത്തെ ഈ രാജ്യത്തെ അനേകായിരം ജനങ്ങൾ അടങ്ങിയ വമ്പിച്ച ഒരു സമുദായത്തിന്റെ പ്രതിനിധിയുടെ നിലയിൽ ഉച്ചൈർഘോഷം ഞാൻ ഈകായ്മാലയത്തിൽ ആവിഷ്കരിക്കുവാൻ നിർബന്ധിതനായിരിക്കുന്നു.

സർ, ഈവക കാരണങ്ങളാൽ മിസ്റ്റർ മാത്യുവിന്റെ ഭേദഗതിയോടു് ഞാൻ പൂർണ്ണമായി യോജിച്ചുകൊള്ളുന്നു.

Mr. A. B. SALEM (*Jews*).

Sir, I also rise to support the motion on principle. In educational institutions, there can be no difference between caste and caste and creed and creed. We do not impart, in our Colleges, religious education.

The policy of the Government has been uniformly only to impart secular education. We bring together students in our College. We make them sit down in the same place, and we make them mix with one another—of whatever caste or creed they may be; and it is only reasonable to allow them to mix outside their College

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hours as well, in their residences. Residential Universities and Residential Education is in the air. Everybody admits the great advantages that people will have by being made to mix together during their educational career, so that their angularities, caste angularities, creed and exclusive angularities may be rubbed off, for the betterment of society. I am not here to say that all caste principles and all religious principles must be done away with. That is not my proposition. My proposition is to bring young men together, in their impressional age, so that a system of "*espirit de corps*" be developed, so that they may not bring into prominence, when they enter life, all the differences of castes, creeds and many other evils which are now felt. I, therefore, suggest for the adoption of the Education Department the principle that the students may live together. There is no harm. In the Victoria Hostel in Madras, all castes and creeds are allowed to live in the same place, although there are different kitchens, for persons who have got religious scruples. Some such arrangements should be made in the hostels of the Education Department. They may have religious objections to dine together. I may have religious objections to dine with somebody else. By giving them separate kitchens, separate dining-halls, &c., they may live together in rooms. Such a solution would be a good one, so that we do not encourage the idea of grooves. Now, we are encouraging grooves, Valans to come into one groove, high-caste Hindus into another groove and Christians into another. All these superstitions, in the long run, will only bring detriment to the body politic. We sit here together, because we are all doing Government work, or are Government servants and representatives of the people. There is no caste distinction in Government service. On principle, no student should be forbidden to enter any hostel which is maintained at Government expense. We cannot turn them into so many departments, the Brahmin department, the Ezhuva department, the Christian department and so on. If they do not want to come and mix, let them not come at all.

Those who still want to observe their distance pollution, when they come very near a depressed class man, let them not come out. Let them go far away;

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and look to their scruples. Low caste-men should not be asked to go half a dozen paces away to give way to the other men.

Mr. M. K. RAMAN (*Ezhuva South*).

Nobody is lower is caste.

Mr. A. B. SALEM (*Jews*).

I am only speaking of the existing state of affairs in the State. I would not say that man is different from man. We have got all these differences. It is no use that we shut our eyes to the actual state of affairs. There must be a *via media* which will be acceptable to both caste-Hindus and non-caste Hindus. Let them not be forced to mix in every manner possible as in England, where everybody must go for dinner to the dining-hall. Such a rule is not possible here. Taking all these into consideration, I support the motion to throw open all Government hostels to everybody, with due provision for their scruples and principles of religion to be maintained by them, at least for sometime to come, till they themselves say, "We do not want all these reservations". With these few remarks, I support the motion.

Mr. A. SANKARA PUDUVAL (*Trichur*).

Sir, I say that I cannot see eye to eye with the Hon'ble Members, who expressed their views a little while ago. I cannot agree with the Hon'ble gentlemen who say that Government hostels should be thrown open to students of all creeds and castes alike. This House is not meant for social or religious reform. That is the work of social institutions. Has the Government any right to force upon anybody any particular creed, any social or religious tenet or principle? It is impossible for students of diverse castes, under existing conditions, to live together in hostels. Hostel life, so far as we find it here, consists mainly of joint living and joint messing. There are other facilities, so far as I know, in colleges and schools, for all sorts of students mixing together freely and enjoying the benefits of commingling provided for in libraries, debating societies and play-grounds. But hostels, which are principally meant for boarding, have to be maintained upon caste basis. The mentality of the people

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is such that they object to cosmopolitan messing. The Government, in providing hostels either for Hindus or for other classes, is only giving legitimate acceptance to the sense of these communities. Hindus do not like to mix with other people in the matter of dining.

Mr. A. B. SALEM (*Jews*).

A point of order, Sir. The learned member's proposition was not with regard to dining. "Living together"—that is the proposition put.

Mr. A. SANKARA PUDUVAL (*Trichur*).

That too is not at present desirable. It is not easy to provide hostels, where all students live in harmony, provided dining could be arranged elsewhere. First of all, that is a very expensive business. Secondly, habits and temperaments vitally differ. What we find in practice is this: hostels are provided for Hindus or caste-Hindus, as the case may be, whenever a sufficient number of students come forward with such a request. I do not object to caste hostels and mixed hostels being established. Students who have absolutely no objection may lodge and dine in these mixed hostels, where you may find all sorts of people—Jews, Christians, Parsis and Muslims. The cosmopolitan ideal is not easy to reach in this State. The Hon'ble Members said that all classes of people might mix freely, and dine, and do this thing and that for common good. I do not consider it a desirable idea. Let us begin with small beginnings, so far as hostels are concerned. If we insist that all students of a class or community should live together and mess together in a hostel, that is a great step forward; it is better than leaving them to live wherever they choose. Similarly, students, who have no caste scruples, no moral compunction in living together, may live in mixed hostels. There need not be any compulsion on a Hindu student who wants to live in a Hindu hostel to go to a mixed hostel. If it is a caste hostel, it should be exclusively for caste-Hindus. A similar question mooted in the Madras Legislative Council was not accepted by the Government. "We cannot press upon the guardians of students to adopt any particular religion or any particular persuasion. It is not a matter of compulsion."

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It is a legitimate request for a sufficient number of students of any persuasion—Jews, Muhammadans, Christians, or whosoever they be—to claim a hostel. If funds permit, Government may be pleased to give them separate hostels. But to ask the Legislative Council to carry a motion to the effect that there should be no difference of caste or creed hereafter, and that students of all persuasions should be forced to live in the same lodge is to transgress our limits. It is not a proper matter for our discussion.

Mr. A. B. SALEM (*Jews*).

The proposition does not speak of compulsion. It refers only to the case of those who are willing to come.

Mr. A. SANKARA PUDUVAL (*Trichur*).

When you say that Government hostels should be thrown open to all, that means Government should establish hostels only on condition that students would be agreeable to abandon 'Caste'. If I understand the Hon'ble Member right, he means that the hostels maintained by the State should all be cosmopolitan. The objects aimed at by the member would not at all be realised in the near future. Instead of taking such a stupendous leap forward, let us go bit by bit and establish students' hostels, where their ingrained sentiments and caste scruples are not very seriously offended. Perhaps, it may be possible, hereafter, to advance to a stage when cosmopolitan hostels might be maintained by the State without objection.

Mr. M. K. RAMAN (*Ezhuva South*).

May I know whether the object of the Government is to perpetuate moral prejudices?

Mr. A. SANKARA PUDUVAL (*Trichur*).

It is not for this House to say, one way or the other. It is not a question for legislation or for the Legislative Council, how the beliefs, how the persuasions, how the inherited sentiments and instincts of communities are to be modified. It is a question of social reform. Perhaps, such reform might come, hereafter. It is too much to say that, if you cannot have cosmopolitan hostels, let us have no hostels at all.

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President.—What is the practice in Madras?

Mr. A. SANKARA PUDUVAL (*Trichur*).

In Madras, it was not a mixed affair in my College days. I am not in a position to say, from personal knowledge, how matters stand now.

Mr. C. MATTHAI (*Director of Public Instruction*).

I have looked into the Victoria College Hostel. There are Tamil Brahmin kitchens, Telgu Brahmin kitchens, &c. There are rooms side by side. They live in the same building, but in different rooms.

DIWAN BAHADUR Dr. V. VERGHESE (*Chief Medical and Sanitary Officer*).

Tiyyas, Brahmins, Christians and Nayars.

President.—Do Brahmins, Christians, Ezhuvas, all live in one and the same room?

DIWAN BAHADUR Dr. V. VERGHESE (*Chief Medical and Sanitary Officer*).

I have seen that, in the Queen Mary's College Hostel.

Mr. A. SANKARA PUDUVAL (*Trichur*).

Is it the province of the Government to say that a Hindu and a Jew should liver together in the same room? It is a matter of personal sentiment. It is a matter of personal inclination or disinclination. My point is that it is not for the Government to interfere and dictate in this matter.

Mr. A. B. SALEM (*Jews*).

There should not be a prohibition of the kind that this is reserved for Hindus; this is reserved for Jews, this is reserved for Christians, &c. Another point. When the President stands, the member must sit.

President.—But I did not stand long, you know, Mr. Salem.

Mr. A. SANKARA PUDUVAL (*Trichur*).

So far as I can see, the argument reduces itself to this: either we should have cosmopolitan hostels, or no hostels at all. I cannot understand why the Government should curtail the liberty of a particular class or community to follow any particular persuasion which it likes. That is exactly what the member

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is saying. Either have cosmopolitan hostels, or none at all. It is not feasible in the near future. I say no Government, following the policy of the benign British Government, has any justification or right to say to students, "If you want to avail yourselves of the advantages of hostel life, give up all your moral persuasions and beliefs."

President.—Do you ask the Government to maintain particular hostels?

Mr. A. SANKARA PUDUVAL (*Trichur*).

The policy of the British Government is not to interfere with religious and social customs. Hostel life has its own advantages. We have endeavoured to make the best of these institutions without offending popular sentiment. Therefore, I say, start from small beginnings. If, in course of time, the Government finds that the sense of the public has so far advanced, so far progressed, as to do away with the maintenance of caste hostels, then, we shall abolish these distinctions. Till then, it is not for any member of this House to get up and assert, "There must be no caste hostels at all". There might be more Hindu caste hostels now than other hostels; this is because there are more Hindu students than, students of any other community. Apart from the question of messing together, which is of secondary importance, has the Government any right to say that a Jew and a Hindu should live in the same room, if they should avail themselves of the advantages of hostel life? I say emphatically, "No".

Mr. A. B. SALEM (*Jews*).

The Hon'ble Member has exceeded his time.

President.—Is it so?

Mr. A. SANKARA PUDUVAL (*Trichur*).

I am entitled to 10 minutes for myself. The Hon'ble Members have been intruding on my allotment, little by little, by their interruptions. But I will stop now. My point is that this is an inopportune motion.

Mr. M. KRISHNA MENON (*Vyttila*).

Sir, I rise to oppose the motion and to support the Hon'ble Member for Trichur. In opposing this

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motion, I may narrate a short incident that happened to myself, when I went to Bombay with three of my friends, and one of them belonged to the Jewish community. There, we went to a Hindu hotel. When we informed the proprietor that one of us was a Jew, the proprietor asked us to send that gentleman away. He was not only not given meals, but even lodging was refused. This happened in the heart of Bombay. I cannot understand the criticisms of my friends, when the Government has instituted hostels for all communities, whenever they have come and asked the Government to do so. They can complain against the Government, for providing a hostel for the so-called caste-Hindus who, unfortunately, come in for a large share of abuse only, if the Government is not prepared to look to the needs of the Christians or Ezhuvas or other so-called depressed classes. If there is not a sufficient number of caste-Hindus to live in this hostel, do they say simply that for a few students of caste-Hindus, Government will be prepared to run a hostel. Simply because caste-Hindus are living in one hostel and the Christians are living in another hostel, is there any meaning in saying that Christians and Hindus should live in the same hostel? This is only to create trouble hereafter. As for instance, suppose, a Muhamadan and a Christian student are put in the same room, and the Christian brings in meat, which the Muhamadan does not like. What will be the result? Before next morning, the Police Commissioner will have to go there to investigate a case of murder. Will the Government be justified in compelling a caste-Hindu, a Brahmin or a Nayar to live with a Jew in the same room, who will have to spend all the day—when there is no College—as well as the night, in the same room? And this hostel is constructed, I understand, to accommodate three or four members in the same room.

President.—Now?

Mr. M. KRISHNA MENON (*Vyttila*).

Yes, Sir. Under the circumstances, we will be treading upon very dangerous grounds, if we introduce any such reform as contemplated by the motion brought forward by the Hon'ble Member.

Mr. A. B. SALEM (*Jews*).

May I make a personal explanation, regarding the Hindu hotel referred to by my Hon'ble friend? On

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matters being explained to the manager, he permitted the Jew to reside there. (*Laughter.*)

President.—Are you the Jew Member referred to in the instance? Otherwise, a personal explanation cannot be allowed.

Mr. A. B. SALEM (*Jews*).

Yes, Sir. I am the member referred to. I am glad to say, to the credit of that Hindu hotel-keeper, that, when matters were explained to him, he said, "You are welcome to come here". (*Laughter.*)

Mr. V. K. KOCHUNNI MENON (*Ernakulam*).

Sir, I also oppose the motion. So long as a large proportion of the subjects of the State are Hindus, following certain caste observances, it is not possible or practicable to have a common hostel for the students, irrespective of caste or creed. The fact that the hostels attached to some of the Madras Colleges are cosmopolitan is no ground for making the hostels in such a State as Cochin also cosmopolitan. If the hostels are thrown open to all castes, I do not think that the great majority of the caste-Hindu students, if not all, would be allowed by their parents to occupy the hostels; and the usefulness of the hostels would be then denied to them. Why should this be done, if proper arrangements can be made, as has now been done, for all the students, without inconveniencing any of them? What is the legitimate ground for complaint for the non-caste people, if caste-Hindus do not want to live with them? All that they can reasonably ask for is provision for the residence of themselves and for the joint residence of those who are willing to live together. The non-caste hostel may be used for the purpose, if the non-caste people so desire. There is, therefore, no ground at all for converting the caste hostels into a cosmopolitan one. Differential treatment is not unknown even in British India, where separate arrangements are made in Railways, Hospitals, etc., for Europeans and Anglo-Indians.

Mr. O. R. CHUMMAR (*Vellarappalli*).

Sir, I support the motion. The main objection that has been raised against the motion by the Hon'ble Member for Trichur is that the Government has no right to compel anybody to live together. In urging that objection, I submit, the Hon'ble Member has missed

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the point altogether. Here, there is no question of compulsion at all. For the mover's intention was only to urge upon this House and upon the Government the necessity of opening a cosmopolitan hostel, where any one who is willing to live may be admitted. There is no compulsion there. To this view of the subject, it was urged that, if a cosmopolitan hostel is opened, the high-caste Hindu will be deprived of the advantages of living in a hostel, and that the Government has no right to prevent the high caste-Hindus from taking advantage of hostel iife.

President.—Mr. Raman may object to the expression high-caste Hindu.

Mr. O. R. CHUMMAR (*Vellarappalli*).

Then, I may say caste-Hindu, though I do not find much difference between the two expressions.

The question, then, is whether the Government has got the right to prevent anybody taking advantage of the Government hostels. I say there is no prevention even ; only no support is given to caste, and to take this attitude, the Government has not only a right but even a duty, because hostels are maintained by Government money.

President.—If the Hindu students were to say, "We do not wish to live with others, and we want a hostei of our own. " what do you say to that?

Mr. O. R. CHUMMAR (*Vellarappalli*).

Government will say, "We have no money collected from you alone. We have only money collected from all the people of this State, from Christians, Ezhuvas, Muhamadans and other depressed classes. There is no fund here, specially set apart for, or collected specially from, the caste-Hindus."

President.—We have to provide hostels for different classes, separately.

Mr. O. R. CHUMMAR (*Vellarappalli*).

Then, the question will come, as regards the proportion of money that can be spent for each community. There might be only one Ezhuva student, and he might claim as beautiful and well-equipped a hostel as the Hindu Hostel, which is intended to accommodate 100 or 150 students.

President.—If there is any justification in his position, that will have to be allowed.

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Mr. O. R. CHUMMAR (*Vellarappalli*).

Then, a hostel will have to be given to a community, even though there is only one student from that community. The question is whether the Government is prepared to go to such an extreme. The Hon'ble Member for Valans just now told us that the Vala Hostel was closed, because there were only 9 inmates in the hostel. When the Government is not prepared to maintain a hostel for 9, can we say that the Government will be prepared to maintain a separate hostel for the students from each community? Certainly not. It will be simply a waste of money, if the Government adopts that policy, and I do not think the Government will do it. So I submit that for equal and equitable treatment to all communities, it is necessary to have a cosmopolitan hostel. Therefore, I support the motion.

Mr. S. F. NUNEZ (*Anglo-Indians*).

Sir, I support this motion, only from the educational point of view. Now, for the realisation of the goal of education, one thing is quite necessary; and that is social harmony among the various classes of people. If you ask me from where I get this ideal, I pray respectfully to tell this House, from such national leaders like Mr. Gandhi and Mr. Tagore, who have distinguished themselves not only in the sphere of social reform but also in the sphere of intellectual advancement. Mr. Tagore stands for international harmony, and Mr. Gandhi stands for social harmony among the different classes in India. I do not say that, in one day or one decade, we can bring about this harmony. If there is any one who can see the importance and the utility of the caste system, I am one of them. Without the caste-system, the community in ancient India would not have progressed. Society was divided on the principle of the caste-system and the economic principle of division of labour. This progress would not have been accomplished by that. But, unfortunately, as often happens in human institutions, certain defects crept in; and if we are to remove this defect, we should remove this caste system. The caste system would continue to exist. I do not put this, from a disrespectful point of view. I take only the perfect social point of view and the perfect educational point

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of view. Well, if I come to practical considerations, after all, how many Ezhuva students are there, in the Colleges? I myself have been a teacher, all these years, and I find wherever there are 95 per cent of caste-Hindus and Christian students, there are only 5 per cent of Ezhuvas. I may tell the Hon'ble Members, who oppose this motion, that I have been moving with caste-Hindu students, and I am sure that, if the caste-Hindu students are consulted, they would be the first to propose that such a motion should be supported. Of course, there may be a microscopic minority, among the student population, who will be against this. The majority of the student population would be for this. Messing and separate accommodation may be provided. This would cost only 1/10 of the amount, which they will have to spend, if they are going to have separate hostels, in different localities, one for the caste-Hindus, one for Christians, one for Jews, one for Muhamadans; that is, one for each of the hundreds of communities that constitute the depressed classes of the State.

Mr. C. ACHYUTA MENON (*Mulakunnattukavu*)

What is the St. Thomas' College doing?

Mr. S. F. NUNEZ (*Anglo-Indians*).

The St. Thomas' College does not get any grant from the Government. There is no hostel, on account of financial stringency. I would suggest to the Government to suppress the Trichur Sirkar High School, which is a superfluity, and to make it a Cosmopolitan Hostel for caste-Hindus, Christians and others. Now, the caste problem is facing us. It is not out of a disrespectful view of the caste system that I support this motion. It is only in the interests of the student population. The student population is benefited more by mingling together, by cultivating in them that spirit of common fellowship and social harmony, what is called *espirit de corps*, than by putting them just like cattle in different compartments of separate hostels.

Mr. GEORGE CHAKYAMURI (*Pallivirutti*).

Sir, I rise to support the motion. I just want to make a few observations on the arguments just advanced by the Hon'ble Member from Ernakulam, regarding the separate wards in Hospitals and Railway

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Stations. I should think this is an example which we must avoid rather than follow. Because Europeans have separate buildings for them, in Hospitals and Railway Stations, it does not follow that we should imitate this example.

Mr. S. F. NUNEZ (*Anglo-Indians*).

The analogy was false.

Mr. GEORGE CHAKYAMURI (*Palliviruttı*).

I think this is one of the evils, which they contract, when they come over to India, this evil of maintaining separate institutions. I should think it will be a great folly to follow these Europeans, these sun-dried bureaucrats. It is only when they come to India that they maintain separate institutions, to keep up their prestige, as they say. I should think such habits are not seen in England, where the best type of Englishmen are found. So, I think it will be a very bad argument, advanced in this matter. With these observations, I support the motion.

Mr. S. F. NUNEZ (*Anglo Indians*):

I propose that the question be now put, under S. O. No. 25.

Mr. C. MATTHAI (*Director of Public Instruction.*)

May I be allowed to make a few general observations? So far as I understand, Government have not taken up a definite attitude, in regard to this matter. As several of the Hon'ble Members remarked, this is a matter of social reform; and the progress of social reform must be gradual. There was a time, for instance, when students belonging to different castes and communities would not come together into a common class room. I think, we have gone beyond that stage. (*Hear, hear.*) Fifty or a hundred years ago, people would not have believed it possible that different sections of students, belonging to different communities, could sit together side by side in a class-room, listening to a common teacher. That would have been thought impossible. But time has proved that it is possible; and so will this question of students living together in a common hostel solve itself.

In these matters we are trying to follow Madras. When we were students in Madras, we had no common hostels. We had to live in separate hostels. But now, as some of the Hon'ble Members have told us,

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common hostels are taking the place of sectarian hostels. In the Victoria Hostel in Madras, students from different communities live together in the same building, but have separate dining-rooms and separate kitchens. It is quite likely that we shall also be progressing as Madras has progressed. When separate hostels for the different communities were established in the Cochin State, Government acted in accordance with the prevailing public sentiment. Government cannot coerce social reform upon the public. Government should see how public sentiment is progressing in the matter. From the speeches made by the Hon'ble Members, we can find how opinion is divided on this matter, and if the opinions expressed in this House represent the public opinion of the country, then, Government can rightly say that public opinion is divided on this question. And, therefore, Government should watch how public opinion is progressing and take definite action, when they find that the public is behind them. I do not see why what is not possible to-day should not be possible 10 years hence. With the progress of education, our backward communities will improve in social habits and habits of cleanliness, and these anomalies will disappear. (*Hear, hear.*) I am not at all pessimistic. I am quite hopeful that what we are advocating to-day will become a matter of practical politics a few years hence. We shall watch the progress of events and adopt a policy in accordance with that.

Mr. O. R CHUMMAR (*Vellarappalli*).

Have the Government any objection to open a Cosmopolitan Hostel, near the Hindu Hostel at Ernakulam?

Mr. C. MATTHAI (*Director of Public Instruction*).

It is a question of economy. We have a sufficient number of students in all our hostels, so that, by opening a new hostel, you do not promote economy. The Hindu Hostel is full, and all the other hostels are full, so that the question of another Cosmopolitan Hostel will arise, when the number of students increases, and we have got to provide for them.

Mr. A. B. SALEM (*Jews*).

Sir, I move that the Council pass to the next business under Standing Order No. 26.

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Mr. N. PADMANABHA MENON (*Cranganur*).

Sir, I second it.

President.—Mr Salem has moved and Mr. Padmanabha Menon has seconded a motion to pass on to the next business in order.

The motion was put to votes and carried.

Motion No. 59.

Mr. C. ACHYUTA MENON (*Mulakunnattukavu*).

To reduce the allotment for Collegiate Education by one rupee.

Mr. C. ACHYUTA MENON (*Mulakunnattukavu*).

I move that the grant for Collegiate Education be reduced by one rupee.

My object in moving this token motion is to call the attention of Government to the Report of the College Committee and to elicit information regarding the action taken, or proposed to be taken, on that report. So far as I am aware, no orders have been passed on the report, except on one point and that, no doubt, a very important point, namely, the raising of the standard of the Ernakulam College. A still more important matter from the Committee's point of view has reference to the transfer of the College to a more suitable site. In reply to the College Jubilee Committee's address, His Highness the Maharaja was pleased to announce in January last that steps would be taken to open the B. A. class this year, in the Ernakulam College as "a tentative measure". By this phrase, His Highness could have meant only that the B. A. classes would be held in Ernakulam, pending the construction of the necessary buildings, etc., in a more suitable locality. That more suitable locality is, I presume, the site of the abandoned Leper Asylum, the site which was recommended by the College Committee and which was acclaimed an ideal one by the University Committee of Inspection, consisting of six veteran educationists.

Mr. A. B. SALEM (*Jews*).

Sir, I rise to a very important point of order. No speeches can be read in this Council, under Rules 25, 43 and 48.

Mr. C. ACHYUTA MENON (*Mulakunnattukavu*).

I am only uttering a written speech.

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President.—When a member has got a speech ready and reads the speech, he is speaking, I believe.

Dr. A. G. MENON (*Tattamangalam*).

In the Madras Council, members are allowed to read speeches.

Mr. C. ACHYUTA MENON (*Mulakunnattukavu*).

In the Appendix of the Manual, it is laid down that the member who delivers written speeches will pass the same to the Secretary.

Mr. A. B. SALEM (*Jews*).

Is the Appendix based on any Rule?

President—I think Mr. C. Achyuta Menon is in order.

Mr. T. K. KRISHNA MENON (*Secretary to the Legislative Council*).

I may also inform the President that, according to the Rules, perhaps, the Member for the Jewish constituency read a speech, the other day, and passed it on to me. (*Laughter.*)

Mr. A. B. SALEM (*Jews*).

It might be a mistake.

Mr. C. ACHYUTA MENON (*Mulakunnattukavu*).

This question should be considered, not merely from the point of view of an isolated College, but from the broader view-point of our future University. We know that the Madras University will, at no distant future, develop itself into a purely teaching and residential University, when its authorities will unceremoniously leave us to shift for ourselves. We have to keep this point clearly in view and begin to make adequate arrangements betimes to meet that contingency. In this connection, we must also take into account the friendly gesture shown to us by the Travancore University Committee. Not only are they prepared to welcome, but they actually invite the co-operation, on equal terms, of Cochin and Malabar in establishing a Pan-Kerala University of the federal type, the three States having its own group of Colleges, with a common governing body, which is formed by the federation of their respective representatives. The Committee, however, insist and rightly insist that all the Arts and Science Colleges of each State should be grouped in one centre. The object of this concentration is to ensure and develop an academic atmosphere and also

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to minimise the dissipation of resources in men, money and material, which is at present the most unsatisfactory feature of most of the Indian Universities.

Ernakulam is obviously not a suitable place for such a concentration of progressive educational efforts, and that is why the College Committee recommended the transfer of the Maharaja's College to the site near Anappara. I understand that, if the Government undertake to carry out this recommendation, the authorities of the Alwaye Union Christian College and the Trichur St. Thomas' College are prepared to move their Colleges to that site; and other agencies may possibly come forward in course of time to do likewise. In these circumstances, I sincerely hope that the Government will give their serious and early attention to this important matter. No doubt, this step will necessitate a considerable expenditure. The Government have already committed themselves to the recurring expenditure, when they raised the standard of the College to the first grade. Most of the initial expenditure is debitable to Public Works, and if it is spread over three or four years, it can well be incurred without appreciably disturbing the Public Works budget. The department has not, of late, been working up to the budget allotment. During the three years ending 1099, a sum of not less than eight lakhs of rupees has lapsed out of the amount provided in the budget for civil works. That is why I said that the expenditure could be incurred without seriously affecting the budget.

President.—Mr. Matthai will explain the Government's position.

Mr. C. MATTHAI (*Director of Public Instruction*).

Sir, what the Hon'ble Member said about Government not having passed orders on the Report of the Committee is a fact. He also mentioned that Government had accepted the main recommendations of the Committee, and started the First Grade College. As regards the location of the College, Government have not yet come to a decision. It is quite true that the University Commission has recommended the site at Anappara. But there are certain matters to be investigated before Government can come to a decision

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on that point. One of the points to be settled after investigation is the question of water supply. Whether we shall have a sufficient supply of water for such a large number of students is a question that has to be investigated; and then the buildings have to be planned and their cost estimated. The Hon'ble Member for Mulakunnattukavu said that, if the College was transferred to Anappara, it was likely that other private agencies would be drawn to Anappara. Government have so far no definite information on that point.

Mr. S. F. NUNEZ (*Anglo-Indians*).

Have the Government approached any private College on this question ?

Mr. C. MATTHAI (*Director of Public Instruction*).

We had informal discussions, and Government made their position clear that they would welcome the starting of private Colleges in the neighbourhood of the Government College, and the matter was left at that stage. The Hon'ble Member for Mulakunnattukavu remarked that the Travancore University Committee had issued their Report, in which they state that the best course for the West Coast would be to have a common Federal University, and the Committee have recommended that the Cochin Darbar and the Madras Government should be invited to participate in the formation of such a University. Well, the Report has been issued by the Travancore Government, but no orders have been passed on that Report. Before we can take up any definite attitude, we have got to know the views of the Travancore Government. We have not so far received any communication on the subject. Taking all these circumstances into consideration, the only thing we can do is to let the College remain at Ernakulam. That is purely a tentative measure, and we have to continue here, until we come to a decision regarding the transfer of our College to a more suitable locality. When once we decide, we shall take the necessary steps.

President.—The University Commission also says that that question must be considered early.

Mr. C. MATTHAI (*Director of Public Instruction*).

And they say that, if we do not make a report to the Syndicate within three years, they will themselves

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raise the question, so that we are not left to ourselves in this matter.

Mr. C. ACHYUTA MENON (*Mulakunnattukavu*).

Personally, I withdraw the motion in the light of the explanations given by the Hon'ble Member for Education.

The motion was withdrawn with the permission of the Council.

Motion No. 60.

Mr. C. A. OUSEPH (*Chalakkudi*).

To reduce the total allotment of Rs. 1,36,193 for Collegiate Education by Rs. 100.

Mr. C. A. Ouseph was absent when the motion was called. It was, therefore, deemed to have been withdrawn.

Motion No. 61.

Mr. N. PADMANABHA MENON (*Cranganur*).

To reduce the allotment of Rs. 3,000 for T. A. by Rs. 1,500.

Mr. N. PADMANABHA MENON (*Cranganur*).

Sir, there are complaints that teachers in the Secondary department are transferred constantly from place to place, in some cases for very slight reasons, and in many cases for no reason whatever. These transfers are the result of certain arrangements called "the general arrangements" usually coming at the beginning of the School Year.

President.—Is it an yearly transfer?

Mr. N. PADMANABHA MENON (*Cranganur.*)

The result is the same, though there is no such rule. I do not think that the member in charge of the department can deny the fact. But, on a discussion of the matter with the member in charge of the Education portfolio, and on enquiry here, I find that the system is discouraged now, and the number of transfers is reduced yearly.

President.—They are very few now.

Mr. N. PADMANABHA MENON (*Cranganur*).

I had a discussion with the Director of Public Instruction, and I am convinced that there is now considerable reduction in the number of transfers.

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If this system of constant transfers is persisted in, it will be ruinous to the interests of the low-paid teachers. My object in proposing this cut has been satisfied, as the matters were explained to me by the Member in charge of Education. I withdraw the motion.

There is another motion standing in my name under "Primary Education.". I withdraw that also.

Mr. C. MATTHAI (*Director of Public Instruction*).

Sir, may I offer a word of explanation? The amount of Rs. 3,000 for Travelling Allowance is not meant for the transfer of teachers from place to place. As the Hon'ble Member has explained, there was a time when, perhaps, transfers were made which were avoidable. We have made it a rule now not to transfer a teacher from his place, unless it is found absolutely necessary In fact, there is nothing I devote so much personal attention to, as this matter of the postings of teachers. I may tell the House that I have a voluminous register in my personal custody, in which I have got the names of all the teachers, with full particulars about them—their native places, the places where they could get on without much inconvenience, and so on. All these particulars I have entered in a register, and that is in my personal custody, and when the question of a transfer comes up, there is no order passed without considering these facts. I may assure the House that everything possible is being done to minimise transfers. But then, there are certain transfers that are unavoidable.

President.—For punishment?

Mr. C. MATTHAI (*Director of Public Instruction*).

Punishments. Again, when an additional class is opened in any one school, we have got to send one there. When a class is abolished in any school, then also a transfer is unavoidable. Of this allotment of Rs. 3,000, only a small proportion would be taken up by the transfers of teachers. We have got various other expenses. There are Teachers' Conferences. We have got so many teachers under training. We have got teachers undergoing training in distant places such as Saidapet, Madras and Trivandrum; and we have also got a number of Chemistry graduates in Poona undergoing training in Agriculture. We are trying to introduce Agriculture as an optional subject

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in rural High Schools. All the travelling expenses of these people are included in this. If you make a cut, all these young people of ours will get stranded in their places. (*Laughter.*)

Mr. Padmanabha Menon's motion was withdrawn with the permission of Council.

Motion No. 12.

Mr. S. F. NUNEZ (*Anglo-Indians*).

To reduce the allotment of Rs. 2,39,872 for Government Secondary School (Boys') by Rs. 39,872.

Mr. S. F. NUNEZ (*Anglo-Indians*).

Sir, I rise to move a cut of Rs. 39,872 on Secondary Schools. I do not ask for the abolition of the department itself. On the other hand, in my speech on the general discussion of the budget, I stated that the department has been doing very good work in the Cochin State, and this wonderful progress has been going on in a rapid manner for the last 2 or 3 years. In addition to pure literary education, we have in Girls' High Schools house-keeping, sewing, painting, music, &c., as optional subjects for the School Final class. The inspection work done by the department is also efficient. All these are in fact ample proofs to show that the Education Department has been doing much to provide education for the masses of the people. But, as in all human institutions, there are certain defects, I shall point out certain defects in the department, so that we can get rid of these defects.

Sir, I think we have got too many High Schools in the State. I have got a few statistics before me.

In Central Provinces and Berar with a population of 140 lakhs, there are only 3 High Schools. (Vide the Travancore University Commission Report). Mysore with 60 lakhs of people has only 14 High Schools, that is, 1 High School for every 5 lakhs. In British Malabar, with a population of 31 lakhs, there are 41 High Schools, and Travancore with 40 lakhs has 46 High Schools, whereas in Cochin, a small State with 10 lakhs, we have 35 High Schools. (*Hear, hear.*)

President.—You say that for 10 lakhs we have 35 High Schools, Mr. Nunez. Cochin has a dense population; not so Mysore, Travancore nor British

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Malabar.

Mr. S. F. NUNEZ (*Anglo-Indians*).

I shall now state the percentage of figures in regard to Cochin, Travancore and British Malabar. If we take Kerala, we have, for every 100, 12.11 % Cochinites, 49.6 % British Malabar people, and 38 Travancoreans. Now, in British Malabar, we have only 41 High Schools and in Travancore 46. If we take the number of schools, in proportion to the population, we could have only 12 High Schools. Now, as it is at present, we have 35 High Schools. We have got 23 High Schools over and above the need we have got, proportionately, per square mile, according to conditions. I know, most of the High Schools in the State are self-supporting. In the budget estimate for next year, I find the total expenditure is about Rs. 2,40,000 for High schools, that is, excluding grants-in-aid. Receipts from all items come to Rs. 1,85,250. There are 15 Sirkar High Schools and 16 aided schools.

Mr. C. MATTHAI (*Director of Public Instruction*).

I explained all these facts the other day, when the Hon'ble Member was absent. It is true that in High Schools there is a net loss of Rs. 3,414. Boys' High Schools are not working at a loss. It is in the Girls' High Schools that we sustain a loss. Several of the Boys' High Schools are working at a profit. You have got to separate the Primary department, which is always expensive. What we profit from the High School we have to expend in the Primary department of the same school.

Mr. S. F. NUNEZ (*Anglo-Indians*).

Even if these schools are self-supporting, I take it that, from the point of view of the department as a whole, the department has a considerable strain in inspecting the whole establishment. As the number of schools has increased, inspection is conducted only once in two years. That tells upon the efficiency of the department. If the number of these schools is diminished, then, it would not bring so much strain on the department. Now, I do not say that we should abolish all the 23 High Schools, the excess. Abolish 6 or 7 of these High Schools in localities where there are aided institutions, so that the students would not find any difficulty in their educational career; for they could join the aided schools. If the Trichur High

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School is abolished, they can go to some other schools in the same locality. It is the very same case with the Ollur High School. If it is abolished, the students can go to the Cherpu High School. It is only in the interest of the efficiency of the Education Department that I bring to the notice of the House that, as we have so many of these High Schools, some of them may be abolished.

Mr. A. B. SALEM (*Jews*).

Are there any schools in the State that are not efficient ?

Mr. S.F. NUNEZ (*Anglo-Indians*).

I do not say that any of the High Schools is inefficient. I only say that, by suppressing a Government High School, the Government would gain Rs. 6,000 and odd, if there are aided schools in the locality, and if there is thus no necessity for the Government to aid fresh schools in the locality. So, if the Government suppresses 6 or 7 Government High Schools, the Government would be a gainer by Rs. 36,000 and odd.

President.—In this connection, will you please inform the House which are the schools that could reasonably be abolished?

Mr. S. F. NUNEZ (*Anglo-Indians*).

Trichur, Ollur and some other High Schools could be abolished.

President.—The suppression of the Trichur High School was found to be difficult, as the people were against it. Further, the Ollur School is prospering. Are there any other schools which could be abolished ?

Mr. S. F. NUNEZ (*Anglo-Indians*).

I am not now in a position to inform the House which all schools could be abolished.

President.—Am I to understand that your enquiry is not complete ?

Mr. S. F. NUNEZ (*Anglo-Indians*).

My enquiry is partial. Here, I wish to point out that the coastal regions are more thickly populated, and it is there that we find an insufficient number of High Schools. At Kumbalanghi, for instance, a coastal

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part—a school was opened, and no grant was granted, so that we left the idea of starting the same.

President.—On the understanding that no grant would be given?

Mr. C. MATTHAI (*Director of Public Instruction*).

As to Kumbalanghi, it is a Lower Secondary School, raised into a High School. I would be much pleased, if the Hon'ble Member would inform me the places where schools are wanted and where schools are superfluous. I know, as regards the Trichur and Ollur High Schools, they are superfluous, for there are other High Schools in those places.

Mr. E. IKKANDA WARIAR (*Urakam*).

Sir, I rise to a point of order. Has the Hon'ble Member sufficient reason to put forward that the Ollur High School is not working well?

President.—Probably, he relied on general information. Now, which are the places where High Schools are wanted?

Mr. S. F. NUNEZ (*Anglo-Indians*).

I simply pointed out that there are some places where schools are wanting.

Then, there is the question of re-organisation of Secondary education, that is to say, our Secondary education is not suited to the practical needs of the student population. It is full, but that is not complete. We are to divide the Secondary students into 2 classes—students who stop with the School Final and those who go up to College classes. Students who go up to College classes should be given literary education, and those who stop with the School Final should be given Agricultural education.

In view of the increased expenditure and increased strain on the Education Department, which are likely to increase in the near future, there is no necessity of so many High Schools.

I may point out that, in the aided schools, teachers suffer from the want of a time-scale of pay. If a graduate goes into an aided school, and he is appointed in

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the I Form, he gets only the pay for the I Form. He should get a fixed pay whether he is put in the I Form or IV Form. This could be done only by a time-scale system.

Mr. C. A. KUNJUNNI RAJA (*Landlords*).

Sir, I rise to a point of order. Can a member exceed his time?

Mr. S. F. NUNEZ (*Anglo-Indians*).

My object was not to press the motion but simply to bring the matter to the notice of the House.

President.—Mr. Matthai raised all these points the other day. But, unfortunately, you were not present.

Mr. S. F. NUNEZ (*Anglo-Indians*).

I brought these things to the notice of the House, as they are defects in the working of the Secondary department.

President.—These are points for public inspection, and they will be taken into consideration.

Mr. S. F. NUNEZ (*Anglo-Indians*).

As I understand that the Government would consider all these grievances sympathetically, I have no objection to withdraw my motion.

Mr. O. R. CHUMMAR (*Vellarappalli*).

May I know, Sir, how many schools there are at Trippunittura?

President.—Upper or Lower Secondary?

Mr. O. R. CHUMMAR (*Vellarappalli*).

Upper Secondary.

Mr. C. MATTHAI (*Director of Public Instruction*).

There is one Government High School for boys and a Government High School for girls, and there is an undeveloped High School, which is intended for the princes, and is practically a branch of the Government High School for boys. There is a Palace Girls' High School, of which the expenses are met out of Palace funds.

Mr. EPHRAIM AMBOOKEN (*Adur*).

May I ask whether the Irinjalakkuda Girls' High School can be abolished, if there are private agencies to come forward to run a similar school there?

Mr. C. MATTHAI (*Director of Public Instruction*).

I related to you the other day our experiences, when we tried to abolish one of our Government High

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Schools, which was considered superfluous. As far as the Irinjalakkuda Girls' High School is concerned, the difficulty would be the same. There is a Lower Secondary aided School, which is owned by the Christian community. The question is whether the requirements of the public at Irinjalakkuda would be met by that institution alone.

President.—You are not in a position to give an off-hand reply?

Mr. C. MATTHAI (*Director of Public Instruction*).

The difficulty is the same as we had to face at Trichur.

Mr. EPHRAIM AMBOOKEN (*Adur*).

May I know whether the Hon'ble Member would give the strength of the VI Form of the Irinjalakkuda Girls' High School?

Mr. C. MATTHAI (*Director of Public Instruction*).

About a dozen, I suppose. From these Girls' High Schools, it is true we suffer a great loss. It was stated the other day that, on an average, we have to incur a loss of Rs. 7,000, on a Girls' High School. If on that ground the abolition of the Irinjalakkuda Girls' High School is advocated, it applies to every other Girls' High School in the State. But I trust that we are all for the advancement of girls' education. The Hon'ble Member for the Anglo-Indian community has quoted statistics about Central Provinces, Central Africa and Mysore, in regard to Secondary education.

Mr. S. F. NUNEZ (*Anglo-Indians*).

I did not quote Central Africa.

Mr. C. MATTHAI (*Director of Public Instruction*).

I beg his pardon. But Cochin is now held up as a model to other States in India. There is no use in drawing comparisons from backward provinces. We must look to progressive countries like America and England. Now, in America, for instance, Secondary education is practically free for young men and women. And the opinion is gaining ground in England that Secondary education should be made free. We have made remarkable advances in Secondary education, especially of girls, by means of our many High Schools, and we are achieving all this at minimum cost. Would it be wise economy now to close our High Schools and go back to darkness?

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Mr. O. R. CHUMMAR (*Vellarappalli*).

We find several princes studying in the Ernakulam College. Then, where is the necessity of a separate Princes' School at Trippunittura?

Mr. C. MATTHAI (*Director of Public Instruction*).

The Princes' School is maintained out of Palace funds. I think the member has no right to question that.

The motion of Mr. Nunez was permitted to be withdrawn.

Motion No 63.

Mr. A. SANKARA PUDUVAL (*Trichur*).

To reduce the allotment of Rs. 2,34,066 for Secondary Education—Boys' Schools by one rupee.

Mr. A. SANKARA PUDUVAL (*Trichur*).

Sir, unfortunately, I was not present on the day on which the Member for Education made his remarks on the criticisms on the budget. I entirely fall in with the pronouncement, made by the member in charge of Education, and I do not propose to move this cut. I withdraw it.

The House permitted Mr. Puduval to withdraw his cut.

Mr. A. B. SALEM (*Jews*).

Sir, I rise to oppose this motion.

Mr. A. K. VENGU AYYAR (*Secretary to the Diwan*)

It is withdrawn.

President.—The next motion stands in the name of Mr. Padmanabha Menon.

Motion No. 64.

Mr. N. PADMANABHA MENON (*Cranganur*).

To reduce the allotment of Rs. 1,800 for T. A. by Rs. 1,000.

Mr. N. PADMANABHA MENON (*Cranganur*).

I have already withdrawn it.

Mr. N. Padmanabha Menon was permitted to withdraw his motion.

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Motion No. 65.

Mr. A. B. SALEM (*Jews*).

To reduce the allotment of Rs. 7,000 for Pulaya Education by one rupee.

Mr. A. B. SALEM (*Jews*).

I have tabled this motion to bring to the notice of the department that a large number of Pulayas are now without education. In recent years, the provisions that have been made for that have been cut down, and, if I am right, Rs. 20,000 have dwindled to Rs. 7,000. In the budget, we have two provisions, for boys Rs. 7,000, and for girls Rs. 600. I do not know the pull existing between the Primary education of boys and the girls. Perhaps girls' education should be better than the boys.

Mr. C. MATTHAI (*Director of Public Instruction*).

Shall I explain? A large proportion of our girls are attending boys' schools. We have done away with the distinction of boys and girls in the Primary Schools. Primary Boys' Schools are largely made use of by girls also.

Mr. A. B. SALEM (*Jews*).

May I know the Pulaya population in the schools.

Mr. C. MATTHAI (*Director of Public Instruction*).

It would come to about 450.

Mr. A. B. SALEM (*Jews*).

Sir, in educating these Pulayas, who had been down-trodden for a long time by the others, it is to be realised that only by education the condition of the Pulaya population can be improved. In the case of Pulaya education, one great defect is that they will have to go to the school without meals during day-time. So, those who come to school will have to be supplied with meals in the day. For, if they are not given meals during day-time, from the school, they will find it difficult to go to their homes, which will be far away from the school. Further, when they go to their homes in the evening, they will be quite faded, before they share the scanty meals at home; or, in some cases they will have to go without meals during night-time also. So they will have to go without a meal during the whole day and night. This is a great defect. To those backward in education, one of the incentives that have

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been held out is to provide the children with a mid-day meal in the school itself. The Jews in Bombay, where they do not provide meals even for Secondary students as an incentive—the Jews themselves—have established a High School and provided meals for all the children that go there, so that there is an inducement on the part of the poor parents to send their children to school, so that they may get one meal a day.

President.—Please look to the time.

Mr. A. B. SALEM (*Jews*).

That incentive has been withdrawn here, on account of some difficulties, as the Hon'ble Member for Education has stated. The privileges have been withdrawn. I submit that this may be reconsidered; as early as possible.

It being time for lunch, the Council rose.

The House met again at 3 p. m. The President called upon Mr. Salem to speak on his motion on the allotment for Pulaya education.

Mr. A. B. SALEM (*Jews*).

Sir, I want to say a few words. The Pulaya, as I said, requires special treatment, and it is that that must be kept in view, and I would like to know from the Hon'ble Member for Education whether they require special treatment. From that point of view, the allotment for their special education is very very inadequate. It is not possible for Rs. 7,000 to provide slates, pencils, books and other materials, required for the education of the students as well as to feed them. We have been told that there are four to five hundred students in the schools now. Perhaps, if this additional attraction of giving them a meal is also brought into force, there may be more students attracted to the schools. We had a Pulaya colony here at Chalakkudi, known as the Vijayaraghavapuram Colony. For that the Government were spending a great sum of money. That colony was intended, not only to house these Pulayas together, but also to provide them with some sort of literary education as well as vocational education. The art of mat-making and basket-making, etc., was taught there. But we have done away with all that. There must be a similar amount available, either by cutting short the expenditure in other departments, or by

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effecting savings to provide for the sick part of our community, I mean our political community.

President.—They are still making mats.

Mr. K. GOVINDA MENON (*Conservator of Forests*).

The colony is still there, and they are still taught all this business.

Mr. M. K. RAMAN (*Ezhuva South*).

I see no provision in the budget.

Mr. A. K. VENGU AYYAR (*Secretary to the Diwan*).

There was a question asked about this by Mr. Salem.

Mr. A. B. SALEM (*Jews*).

And no answer is forthcoming.

President—The Depressed Classes' Development Society is in charge of this colony.

Mr. A. B. SALEM (*Jews*).

I only state that we are spending some money there, and that this provision for their education is very small, considering what we were spending in the past. Without effecting any benefit out of it, we have handed it over to the less costly establishment to effect some saving. That saving may be utilised for special purposes, of giving them some sort of Primary education. Primary education will certainly be a good thing for the Pulayas, so that they may know what the three R's are. They do not know human disabilities, because they were so used to it that they do not themselves know what they are suffering from. They are running away from the roads. If they do not do it, they think it is heinous sin. They have come to that condition, because for centuries they have been trampled under the foot of man. It is the bounden and sacred duty of the State to save them from that state. Primary education is the only remedy I do not ask that they should be sent up for Collegiate education or any other higher education. What I say is that Rs. 7,600 is not a big amount for a lakh of people or 50,000 people in the State. It is quite inadequate, seeing the very backward condition into which they have been sunk for the past few centuries. With these few words, I leave the motion for the House to consider.

Mr. MATHEW KOLADI VATAKKOT (*Kunnamkulam*).

I rise to support the motion, and, in supporting it, I submit that the amount ear-marked for the education

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of the so-called depressed classes is insufficient and inadequate. The depressed classes in the State are still in a pitiful and semi-barbarous condition. Out of the total of about 10 lakhs of people, the Census Report shows that the depressed classes, consisting of Pulayas, Parayas, Vettuvas and others consist of about one lakh, and yet the education of all these classes is now practically neglected. They are not given sufficient facilities to send their children to schools, and further, schools are very rare in rural areas wherein they mostly inhabit. The Government has to realise that the Pulayas and other depressed classes are as much citizens as any other subject of His Highness, and are entitled to get equal benefit and happiness from our administration. The budget for 1101 shows that about 12½ lakhs of rupees is ear-marked for the education of 10 lakhs of people. Proportionately, therefore, more than a lakh of rupees ought to go for the education of one lakh of people constituting the depressed classes. Were they in large numbers here, they would have made this demand on the Government, namely, to take out their equal share and spend it separately for their education, because of the fact that they have not been till now receiving sufficient attention at the hands of the Government. I respectfully submit, Sir, as the amount now budgetted is insufficient for giving satisfactory educational facilities to them, a reasonable and adequate amount should be earmarked for the education of the depressed classes in our State.

I may be permitted to say a few words here on another subject. The teaching of Temperance in our schools has not hitherto been undertaken. Although there is not a complete and systematic syllabus followed in schools in the Madras Presidency, attempts have been made there in this direction. Experience elsewhere has shown that the inclusion of Temperance facts in the regular text-books on Physiology and Hygiene is to be preferred to the separate preparation of text books on Temperance alone. It is desirable that the teaching of this subject should be made a recognised part of regular instruction.

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മിസ്റ്റർ കെ. പി. കറുപ്പൻ (വാലന്മാർ).

സർ,

ഒരു രാജ്യം പരിഷ്കൃതമായ്തീരുന്നതു് അതിലെ സസ്യസമൃദ്ധിയേയൊ വൈപുല്യത്തേയോ മാത്രം ആശ്രയിച്ചല്ല. അവിടത്തെ ജനങ്ങളുടെ വിദ്യാഭ്യാസത്തിലാണ് അതിന്റെ പരിഷ്കാരം പ്രതിഷ്ഠാചിതമായിരിക്കുന്നതു്. എല്ലാ പരിഷ്കാരങ്ങളേയും മാനസീക പരിഷ്കാരം അതിശയിക്കുന്നു. ജനസംഖ്യകൊണ്ടു് ഒരു ലക്ഷത്തിൽപരം വരുന്ന ഒരു വമ്പിച്ച അധഃകൃത സമുദായം വിദ്യാഭ്യാസ വിഷയത്തിൽ കേവലം ശോചനീയമായ നിലയെ അവലംബിച്ചുകൊണ്ടതന്നെ ഇരിക്കുന്നു് രാജ്യത്തിന്റെ ശ്രേയസ്സിൽ വലിയ ഒരു ന്യൂനതയെ ആവഹിക്കുന്നു. അശ്രാന്തപരിശ്രമങ്ങളുടെ ഫലങ്ങളായി വിടർന്ന നെൽക്കതിർക്കുലകളാകുന്ന പൂമ്പട്ടകൊണ്ടു് ഭൂദേവിയെ അലങ്കരിക്കുന്നവരും നമ്മുടെ സ്ഥൂലശരീരപോഷണത്തിനുപയുക്തങ്ങളായ ആഹാരസാധനങ്ങളെ സമ്പാദിച്ചുതരുന്നവരുമായ ഒരു വലിയ ജനതയുടെ കാര്യത്തിൽ ഗവർമ്മേണ്ടിനായും ഈ ആലയത്തിന്റെയും ശ്രദ്ധ പ്രത്യേകം പതിയേണ്ടതാകുന്നു. പുലയരുടെ പ്രാഥമിക വിദ്യാഭ്യാസത്തിൽ ഗവർമ്മേണ്ടു് കൂടുതൽ ശ്രദ്ധ പതിക്കേണ്ടതുണ്ടു്.

എറണാകുളത്തിനടുത്തുള്ള ഒരു വില്ലേജിലെ ചില പുലയപ്രമാണികൾ കൂടി ഏതാനും വർഷങ്ങൾക്കുമുമ്പു് ഒരു പുലയവിദ്യാലയം തുല്യാലോചനയായുണ്ടാക്കിയ സംഗതി ഞാൻ ഓർക്കുന്നു. എന്നാൽ ഈ പുലയ പള്ളിക്കൂടത്തിന്റെ ആവിർഭാവം അറിഞ്ഞ ഉടനെ പുലയരുടെ നേരെ ജാതിവൈരമുള്ളവരായ ചിലർ കൂടിപള്ളിക്കൂടം പൊളിച്ചുകളയുകയും പള്ളിക്കൂടം ഇരുന്നദിക്കിൽ ഒരു കള്ളുഷാപ്പു് സ്ഥാപിക്കയും ചെയ്തു. ഈ സംഭവം ഉണ്ടായതു് മുളവുകാടുവില്ലേജിലാണു്. പള്ളിക്കൂടം കള്ളുകട ആയ്തീർന്നതിനാൽ മറൊരുദിക്കിൽ ഒരു പുലയ പള്ളിക്കൂടം കെട്ടുവാൻ പുലയപ്രമാണികൾ ശ്രമിച്ചു. എന്നാൽ സ്ഥലം ലഭിക്കായ്കയാൽ അവരുടെ ആശ്രമവും വിഫലീഭവിച്ചതേയുള്ളു. സ്ഥിരോത്സാഹികളായ ആ പുലയർ തങ്ങൾക്കു് ഒരു പുറമ്പോക്കുസ്ഥലം പതിച്ചുകൊടുത്താൽ നികത്തിക്കൊള്ളാമെന്നും ആ നിലത്തിൽ തങ്ങൾക്കുവേണ്ടി ഒരു പ്രാഥമിക വിദ്യാലയം സക്കാർവകയായി സ്ഥാപിച്ചു കിട്ടേണമെന്നും സർക്കാരിൽ അപേക്ഷിച്ചപ്രകാരം അവർക്കു് ഒരു പുഴവാരം പതിച്ചുകിട്ടി. പകൽ മുഴുവൻ വയലുകളിൽ ജോലിചെയ്യാൻ നിർബന്ധിതരായ അവർ നിലാവുള്ള രാത്രികാലങ്ങളിലും മറ്റും വഞ്ചിവഴിക്കു മണ്ണിറക്കി അവിടെ ഒരു നികത്തുണ്ടാക്കിയതത്രെ. സ്ഥലം നികത്തിയ ഉടനെ അവിടെ ഒരു പ്രാഥമിക വിദ്യാലയം പണിതു കൊടുക്കുവാൻ ഗവർമ്മേണ്ടു അല്പമൊന്നു ഉത്സാഹിക്കുവോ ആ വിദ്യാലയം തന്റെ കീഴിൽ കിട്ടേണമെന്നും ഗവർമ്മേണ്ടിന്റെ അംഗീകരണം ഉണ്ടായാൽ താൻ തന്നെ അതു നടത്തിക്കൊള്ളാമെന്നും ഒരു മിഷ്യനറി സായ്വു് ഗവർമ്മേണ്ടിനോടു് ആവശ്യപ്പെട്ടു. എന്നാൽ പുലയന്മാർക്കുവേണ്ടി കൊടുക്കുവാൻവെച്ചിരുന്ന സ്ഥലവും സ്കൂളും അന്നത്തെ ഗവർമ്മേണ്ടു് സായ്പിന്റെ ആധീനത്തിലേക്കു് വിട്ടുകൊടുത്തു. ഈ സമ്പ്രദായത്തെ പുലയർ പ്രതിക്ഷേധിച്ചു. ത

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ങ്ങൾക്ക് മതപഠനം ആവശ്യമില്ലെന്നും സായ്വിന്റെ സ്കൂളിൽ പഠിക്കുവാൻ ഇഷ്ടമില്ലെന്നും തങ്ങൾക്കും മറ്റുള്ളവർക്ക് കൊട്ടത്തിരിക്കുന്നതുപോലെ ഒരു പ്രാഥമിക വിദ്യാലയമാണ് ആവശ്യമെന്നും വീണ്ടും ഗവർമ്മെണ്ടിനെ ബോധിപ്പിച്ചു. ഈ പ്രസ്താവം ഇവിടത്തെ ഗവർമ്മെണ്ടുരേഖകൾ അന്വേഷിച്ചാൽ തെളിയുന്നതാണ്.

പ്രസിഡന്റ്.—പുലയന്മാർക്ക് അപ്പോൾ സ്കൂൾ കിട്ടിയില്ലെ? സായ്വു എന്നു പറയുന്നതു് ആരാണ്?

മിസ്റ്റർ കെ. പി. കറുപ്പൻ (വാലന്മാർ).

മിക്കപുലയരും ആസ്കൂളിൽ കുട്ടികളെ അയച്ചില്ല. സായ്വു് മിസ്റ്റർ ബൗവർ ആണെന്നു തോന്നുന്നു.

പ്രസിഡെണ്ട്.—പ്രോടസ്റ്റന്റ മിഷ്യനറി മിസ്റ്റർ ബൗവർ. അപ്പോൾ പുലയർക്ക് സ്കൂളിൽ പ്രവേശനം കിട്ടിയില്ലെ?

മിസ്റ്റർ കെ. പി. കറുപ്പൻ (വാലന്മാർ)

പുലയർ മിക്കപേരും അതിൽ പ്രവേശിച്ചിട്ടുപോൽ. അവർ മതപഠനത്തിനായിട്ടല്ല സ്കൂൾ ഛോദിച്ചിരുന്നതു്. അവർക്ക് സ്വന്തം നിലയിൽ മലയാളം പഠിക്കുവാൻ ഒരു പ്രാഥമിക വിദ്യാലയം വേണമെന്നാണ് ആവശ്യപ്പെട്ടിരിന്നതു്. പുലയരുടെ ആവശ്യത്തെയും അപേക്ഷയേയും നിരസിച്ചു് സായ്വിന്റെ സ്വാധീനത്തിൽ വിട്ടുകൊടുത്തിരുന്ന പുലയസ്കൂൾ ഇപ്പോൾ നടന്നവരുന്നുണ്ടോ എന്നു് എനിക്കു് നിശ്ചയമില്ല.

പുലയരെ പ്രത്യേകിച്ചു സഹായിക്കുവാൻ മുതലപ്പെട്ട ഗവർമ്മെണ്ടു് അതിന്റെ മുതലായ വേണ്ടിടത്തോളം നിർവഹിക്കുന്നില്ലെങ്കിൽ പുലയർ സ്വയമേവ ചെയ്യുന്ന സംരംഭങ്ങളെ തടയാതിരിക്കേണ്ടതെങ്കിലും ആകുന്നു. ബഡ്ജറ്റിൽ കാണുന്ന പുലയപദം പറയർ, നായാടി, ഉള്ളാടർ മുതലായ ജാതിക്കാരേക്കൂടി ഉൾപ്പെടുത്തുന്നതാണെന്നു് ഞാൻ വിചാരിക്കുന്നു. നമ്മുടെ ഗ്രാമങ്ങളിലെ വീഥികളും കാണുവാൻ പോലും ഭാഗ്യമില്ലാതേയും സന്ദർഭം ഒത്തുവരിക്കപ്പെടാതെയും എത്രയെത്ര നായാടികളാണ് സംസ്ഥാനത്തിന്റെ വനസരണികളിൽ കഴിഞ്ഞു കൂടുന്നതു്. ഞാൻ നാലഞ്ചു സംവത്സരം തുശ്ശിവപെരുർ താമസിച്ചിരുന്ന കാലത്തു് ഈ നായാടികളുമായി പരിചയപ്പെട്ടിട്ടുണ്ടു്. ദൈവത്താൽ മനുഷ്യരൂപത്തിൽ സൃഷ്ടിക്കപ്പെട്ട ഈ പാവപ്പെട്ട നായാടികൾക്കു് ഇന്നുവരെ അവിടത്തെ നഗരങ്ങളിലേയും ഗ്രാമങ്ങളിലേയും നിരത്തുകളിൽ പ്രവേശിക്കുവാൻ കഴിഞ്ഞിട്ടില്ലെന്നറിയുമ്പോൾ ആരുടെ ഹൃദയമാണു് അനുകമ്പാധീനങ്ങളായി തീരാത്തതു!

ഇങ്ങനെ എത്ര എത്ര സാധുക്കൾ ഏതെല്ലാം നാട്ടുവാങ്ങളിൽ പ്രവേശനംപോലും ലഭിക്കാതെ സങ്കടങ്ങൾ സഹിച്ചുവരുന്നു!

എറണാകുളം കോളേജ് സ്കൂളിൽ ഇടംപ്രഥമമായി ഒരു പുലയക്കുട്ടിയേയും ഉള്ളാടക്കുട്ടിയേയും ചേർത്തു് ഞാൻ എന്റെ ചില വിൽ പഠിപ്പിച്ചിരുന്നു. എന്നാൽ ഉള്ളാടക്കുട്ടിക്കു് ക്ലാസിൽചെന്നു പോരുവാൻ വളരെ തടസ്സങ്ങൾ നേരിട്ടിരുന്നു. ജാതി ദീക്ഷിക്ക

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ന്നവരുടെ ഉപദ്രവവും സഹപാഠികളുടെ ശല്യവും എന്റെ ഉള്ളാടക്കിശോരനെ പലപ്പോഴും പീഡിപ്പിച്ചിട്ടുണ്ട്. ചിലപ്പോഴൊക്കെ അവൻ കരഞ്ഞുകൊണ്ട് എന്റെ വസതിയിൽ വരും. കാരണം അവന്റെ സമവയസ്കന്മാരായ സഹപ്പാഠികൾ അവനെ ഉപദ്രവിച്ചതാണത്രെ. അങ്ങനെ അവന്റെ പാഠം തുടർന്നുകൊണ്ടുപോകാൻ യാതൊരു നിവൃത്തിയുമില്ലാതെ വിഷമിച്ചു.

പ്രസിഡെണ്ട്—ആമാതിരി ഉപദ്രവങ്ങൾ ഉണ്ടാകുന്നുണ്ടെന്ന് ഡയറക്ടർ ഒഫ് പബ്ലിക്ക് ഇൻസ്ട്രക്ഷനെ അറിയിച്ചിട്ടുണ്ടോ?

മിസ്റ്റർ കെ. പി. കരുപ്പൻ (വാലന്മാർ).

ക്ലാസിലെ അദ്ധ്യാപകനെ വിവരം അറിയിച്ചു. അതു് വിദ്യാഭ്യാസ മേലദ്ധ്യക്ഷനെ അറിയിക്കേണ്ട സംഗതിയാണെന്നു് തോന്നായ്കയാൽ അങ്ങനെ ചെയ്യാതിരുന്നതാണു്. ക്ലാസിലെ കുട്ടികളുടെ ഉപദ്രവം എങ്കിലും കുറഞ്ഞു കിട്ടുവാനാണു് ക്ലാസ് അദ്ധ്യാപകനെ അറിയിച്ചതു്. ക്ലാസ് അദ്ധ്യാപകൻ ഈ വിഷയത്തിൽ കഴിയുന്ന ഔദാര്യം കാണിച്ചിട്ടുണ്ടു്. അതുകൊണ്ടു് അവർക്കു് ഈ വക ഉപദ്രവം തട്ടാതിരിക്കുവാൻ വേണ്ടി ആദ്യമൊക്കെ പ്രത്യേകസ്ഥലങ്ങൾ ആരാഞ്ഞു് അവിടങ്ങളിൽ പാഠശാലകൾ സ്ഥാപിച്ചുകൊടുക്കേണ്ടതാകുന്നു. സംസ്ഥാനത്തിലെ എല്ലാ പുലയകുട്ടികൾക്കും മലയാളം എഴുതുവാനും വായിക്കുവാനും കൃഷിയിലും കൈത്തൊഴിലിലും കൂടുതൽ പരിചയം സിദ്ധിക്കുവാനും ഉള്ള മാർഗ്ഗങ്ങൾ ഉണ്ടാക്കിക്കൊടുക്കേണമെന്നു് ബഹുമാനപ്പെട്ട ഗവർമ്മെണ്ടിനോടു് അപേക്ഷിച്ചുകൊണ്ടു് മിസ്റ്റർ എ. ബി. സേലത്തിന്റെ ഭേദഗതിയെ അത്യർത്ഥമനുകൂലിച്ചുകൊള്ളുന്നു.

Mr. A. B. SALEM (*Jews*).

Was that brought to the notice of the educational authorities? About the quarrelling of the boys referred to in Mr. Karuppan's speech? (*Hear, hear.*)

President.—Mr. Matthai, please explain the attitude of Government towards this motion.

Mr. C. MATTHAI (*Director of Public Instruction*).

Sir, I shall briefly state what the Government had been doing in the way of encouraging Pulaya education. To begin with, what we did about 6 years ago was to encourage Pulaya children to come into our schools. Government made very liberal grants for feeding these Pulaya pupils. We started by feeding them once a day, giving a mid-day meal. We found the expenses going up tremendously so that, after 3 or 4 years, out of sheer financial necessity, we had to limit the expenditure; and it was not merely the fact that expenditure was going up tremendously; We had a sort of uncomfortable

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feeling that what the Government was spending in this direction was not wholly being used for the benefit of the Pulayas. I was trying to give instances the other day, when I was stopped by the President for having exceeded my time. I shall just mention one instance. There was a certain gentleman in the State who started a number of Pulaya schools; one school was called the Ramavarma Memorial School, another was called the Vijayaraghava Chari Memorial School, and the third was called the Davies' Memorial School. He used to get about three or four hundred rupees in the shape of grant. After two or three years, we had some sort of suspicion that all that money was not going for feeding the Pulaya children. We used to hear reports that the philanthropic gentleman was making considerable investments in property, as a result of his philanthropic labours. So we had to stop the grant of all the schools. You will understand that it is a very difficult thing for us, Inspecting and Executive Officers, to check this kind of expenditure. We may go to these schools once a year or twice a year. That is all that is possible for us to do. But when these monthly bills came up from the schools, asking for Rs. 300 or 400, according to the number of Pulaya pupils put down, we had to pay.

Mr. A. B. SALEM (*Jews*).

Private schools or Government schools you are speaking of?

Mr. C. MATTHAI (*Director of Public Instruction*).

Government schools are not run by private individuals. Feeding was carried on in all sorts of schools. When a private school manager reported that there were a number of Pulaya pupils in his school, we paid him regularly every month. But, as a result of all this experience, I limited feeding to certain schools, where there were reliable persons—priests in charge of parishes, and respectable men of the village—to undertake the feeding. If they undertook to see that the money would be properly spent, I allowed the grant and not otherwise. In that way, we reduced the expenditure. Since then, on financial grounds, we have been cutting short this allotment under "Pulaya education." Last year it was Rs. 9,000. This year it is Rs. 7,000 and

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odd. We are now giving food only once a week. Slates and books are given free, and clothes once a year; but, as for feeding, it is done only once every week, that is, on the last day of the week, and only those who come regularly throughout the week are fed on the last day, for, very often we find these Pulaya pupils coming to the school simply for the sake of the meal, and stopping away whenever they like. According to the present arrangement, if a Pulaya child attends school on 5 consecutive days, then, on the fifth day, he is fed.

Mr. A. B. SALEM (*Jews*).

May we know how he is fed for the other four days of the week?

Mr. C. MATTHAI (*Director of Public Instruction*).

He is fed by his parents, I suppose. The Hon'ble Member does not mean to say that, before the Sirkar began to feed them, these Pulaya children were starving.

Mr. A. B. SALEM (*Jews*).

I ask only for information.

Mr. C. MATTHAI (*Director of Public Instruction*).

And, as regards the economic condition of the Pulayas, I should like to say a word. I may not be misunderstood when I say that their economic condition is not so very bad, as it is sometime represented to be. It is only in certain localities that they suffer from distress. For instance, near Edavanakkad and Narakkal, Pulayas get more wages than other labourers, during certain seasons. They get at the rate of 12 as. and 14 as., even one rupee a day, during seasons of work. It is not very necessary that we should feed these Pulaya children during such seasons, and I have noticed that, during such times of plenty, what happens is that the spare money of the Pulaya goes into the toddy shop, which otherwise he would be spending in feeding his children. We should not be carried away in these matters by mere sentiment. We wish to do our best for these Pulayas, as far as our resources would permit.

As regards instances quoted by the Hon'ble Member for Valans and others, I could also give many instances that have come within my experience. I shall

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just tell you one. One day I went to Kunnamkulam. I wanted to get some Nāyadi children into the schools there. I had spoken to the teachers to try to induce these children to come to the schools. They had made several efforts and failed. So I told them to collect the Nāyadis there one day, and promised to go there one day. When I went there, there were a great number of them—men, women and children—and I spoke to them:—"Here you see a fine school, where we shall teach your children and give them food, nice clothes, slates, and books. Why don't you send your children to the school? An old Nāyadi woman then said: 'തമ്പുരാൻ ഇങ്ങനെ ഒന്നും എങ്ങളോട് പറയരുതെ. എങ്ങടെ കുട്ടികൾ തമ്പ്രാക്കളുടെ കുട്ടികളുടെ കൂടെ വന്നിരുന്നാൽ എങ്ങടെ കുട്ടികൾ വെറച്ചു വെറച്ചു ചത്തുപോകും.'"

I am only giving an instance of the difficulties to be overcome. What I mean is that more effective can be done in these matters by private agencies work than by the department. Hon'ble Members, who feel keenly about this, may do a great deal to help the department. They can talk to village people, and that will tend to influence public opinion in favour of the depressed classes. (*Hear, hear.*) That is, I think, the most effective way in which we can improve their condition and spread education among them. Feeding, for instance, as I told you, is a thing which it is difficult for the department to supervise. This should be entrusted to village bodies—philanthropic organisations—who are interested in such matters. They can see that the amount is well spent. I could say, for instance, just when I was coming to attend the meetings of this Council, I had a communication from a philanthropic association telling me that they had raised some funds which they would like to spend in helping children of the backward and depressed classes, and I wrote back at once to say that we would be very glad to enlist their co-operation, and I asked the Secretary to meet me when I got back to Trichur. He says he has some funds on hand, which he wants to spend in the best way possible. So, we are doing what is possible under the circumstances, and with the co-operation of the public we hope to advance the condition of these people.

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Mr. A. B. SALEM (*Jews*).

In the light of what the Director of Public Instruction has stated, I am not for pressing the motion for a reduction.

It was thus, with leave, withdrawn.

President.—Now, there is a motion of Mr. Ambooken about the total allotment.

Motion No. 66.

Mr. EPHRAIM AMBOOKEN (*Adur*).

To reduce the total allotment of Rs. 12,53,100 under Education by Rs. 1,00,000.

Mr. EPHRAIM AMBOOKEN (*Adur*).

Sir, I beg to make the following motion:— "To reduce the total allotment of Rs. 12,53,100 under Education by 1,00,000."

In bringing forward this motion, I may, at the outset, state that I am not in any way against the advance of our State in its Educational activities; but, on the contrary I am only trying to draw the attention of this House to the way of securing maximum efficiency with the minimum cost.

From the recent Government Order regarding the minimum strength of a class, and that of introducing the half-time system, and from the general attitude of some respectable gentlemen outside, I am led to think that the present policy of the Government is to check the growth of expenditure on Education by all possible means. The expression made by the Financial Member in his Financial Statement also goes to show the same view of things. Of course, I too admit that any abnormal increase is to be checked; what I have to say, regarding this growth of expenditure, is that it is not at all disproportionate to the actual need of education in our State. According to the budget, the average rate of expense under Education is nearly 1/6 of the total expenditure of the State. Comparing this with that of Travancore, we are not in any way spending more than what they actually spend in this line. According to the budget for the next year, the Government have provided only just sufficient funds as will enable the department to carry on its administration. Out of this, a big portion is set apart for expenses in connection with the newly started section of the College. In my general discussion, I had already

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remarked that the opening of the B. A. Classes in our College was not a wise step taken by the Government, in these times of financial disabilities. Therefore, I make my first cut on this head. From the allotment of Rs. 55,000 for purchasing furniture and apparatus for the College, a sum of Rs. 20,000 can be reduced, and thus, we get a balance of Rs. 35,000, and I hope that this will be sufficient for the next year in this direction. Here I have to point out that a sum of Rs. 50,000 is also provided for additional buildings for the First Grade College.

Then, with regard to High Schools, in a small State, like ours, the necessity of maintaining so many High Schools, both for boys and girls, by public funds is highly questionable. We have only 6 taluks, but we have 26 High Schools for boys and 8 for girls, including those conducted by private agencies. Here I have to draw the attention of this House to the comparative average expenditure that is incurred for each student taught by Government and private agencies.

From the answer given by the Director of Public Instruction to interpellation No. 79, it is seen that the average expense for a student in a Sirkar High School for the last year was Rs. 8-9-11, whereas the same in an aided school was only Rs. 5-0-9. In addition to this, the Government has to meet with a large expense for buildings, their repairs, etc. From this, we can understand the profit that can be derived by encouraging private agencies to conduct schools. Now, there are schools in some places, where similar institutions exist under private agencies; so all such institutions can safely be abolished without any inconvenience to the public. Moreover, the benefit of the Secondary education is purely for wealthy classes of people, who, if left to themselves, will find means for the same.

Then comes the inspection work and the expenses thereon. As we have a good number of High Schools with a long list of graduate teachers under our command, the inspection of all Primary and Lower Secondary Schools can be entrusted to them without prejudice to their present duties. At present the inspection work carried out by the Inspectors—I mean the

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Deputy Inspectors—is not at all satisfactorily conducted, as the number of schools under them is excessive, and there are multifarious other duties with regard to the details of the management of Sirkar Schools. I have my personal experience to state that there are schools, which are not inspected at least once in a year. Therefore, it would be wiser to group all Lower Secondary and Primary Schools in a comparatively smaller area under each High School, whether Government or aided, and distribute the work of inspection among them. The only difficulty that can be expected out of this arrangement is to manage the financial transactions regarding these schools. This can be conducted by the Office of the Director of Public Instruction, even if one or two extra hands are added to the staff. By the above change, an expense of nearly Rs. 7,000 a year can be saved.

Then, coming to the Primary department, I have to say a little more. According to the present situation, the Government is following a policy, which, in many ways, discourages the authorities of aided schools, which form the major portion of Primary schools in the State. The enforcement of the rules regarding the minimum strength and that of the half-time system, particularly in aided schools, can be quoted as examples for the same. If my information is correct, there are a good number of institutions, conducted by the Sirkar, where these kinds of restrictions have not been introduced up to this time. Though there is a provision in the Code to help the private agencies by giving them grant for building and furniture, the Government has not given a single pie in this direction to any private agency for the last few years. In my general discussion of the budget, I had pointed out that, in point of literacy, our State is far behind the Sister State of Travancore. How can we remedy this defect, without a proper and extensive method of imparting Primary education to the mass population of the State? I say this, because I find the attention paid by the Government towards this is much less in proportion to that paid to higher education.

As regards the means of savings from the Department of Education, I have only to point out the following suggestions:—

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1. Reducing the number of Government Schools, where there are schools of similar standard, conducted by private authorities. This rule may be applied to all such schools which are located in places, which are not distant, less than 2 or 3 miles from aided schools.

2. Abolition of schools, where there are two schools separate, for boys and girls. I do not find any reason, especially from a moral point of view, to keep boys and girls in the Primary department, in separate schools. The average maximum age of a boy or a girl that can be expected in the highest standard of a Primary school is only 10 / Can there be any reasonable objection in giving instructions to them both together in one and the same school; if they are of this age? I can even say that the mixed system of education, especially in lower classes, will be more beneficial than the contrary. Man is created as a social being, and competition between the two sexes is quite but natural; so the competition out of the student population in the Primary department, who are trying their level best in the progress of their studies, will naturally make this tendency useful to a good extent. Even dull boys will be induced to try their best to be on a level with girls, and not become a burden to the class, especially, on account of the presence of the girls, who are generally considered as better than boys, as far as their school studies are concerned. Moreover, this amalgamation will help to encourage educated females, who are now given only a nominal encouragement in their being appointed as teachers, since they can be more conveniently appointed in mixed schools than in schools for boys alone. In the light of the above view, a good many of our Primary schools can safely be abolished, and thus, a good amount of expenditure may be saved. As far as my knowledge is concerned, not less than Rs. 10,000 can be saved in this way.

In conclusion, I beg to add once more that I have brought forward the above suggestions, not because I am in any way against the educational development of the State, but because of my desire to point out that there is scope in several ways to curtail the expenditure under this head, as the Government also, I consider,

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are very anxious about the growth of expenditure for Education. The object of my motion for the reduction of such a big amount as Rs. 1,00,000 is not for an actual reduction from the budgetted amount for Education; but the amount, which may be saved as the result of the changes explained above, in the policy of administration, is to be utilised for encouraging Primary education by private agencies throughout the State, and also for the improvement of the newly started system of Handicraft teaching, which is the present need of the day. Nothing has been provided for this purpose in the budget for the next year. In these circumstances, I beg to consider my motion as a token one, and request all in this House to treat the same as such. I understand that there are several other members also who wish to speak about the introduction of the handicraft system of spinning. According to my own experience, I found it very useful and very successful. Therefore, I beg the Government to introduce it in all Primary schools.

Mr. E. IKKANDA WARIAR (*Urakam*).

Sir, I take this opportunity of drawing the attention of the Government to one aspect of education, which has been sadly neglected now. Sir, it is gratifying to find from the Administration Report of the Education Department for the last year that the Government have recognised the necessity and utility of Vocational training in schools, and have just made a small beginning in that direction. But I am sorry to say that they have done only very little so far. I wish to avail myself of this opportunity to point out to the Government the fact that hand-spinning, one of the handicrafts introduced by the department, has not been given the importance in the curriculum of studies that it really deserves. I had given notice of a resolution to introduce spinning, as a compulsory handicraft, in all the schools. But, unfortunately, I am told that it could not be brought up in this session. I shall, therefore, speak a few words about it, in order that this House may be prepared for a fuller discussion of it in the next session, and the Government may, with advantage, give the spinning wheel a wider and fairer trial and inform this House the results so far achieved.

Sir, the spinning wheel represents an easy, healthy and natural process of increasing the wealth of the

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country and a smooth and automatic way of universalising the incidence of wealth. Not even a century ago, it was the rule and not the exception in every village house-hold. Some say it is the only means of our salvation, politically and economically. But there are others who think that it is ludicrous to ask our young men, who ought to be studying in a University, to waste their precious time in spinning.

You all know that the Indian clothes supplied the markets of the world, a couple of centuries ago. I do not wish to take up the time of the House by narrating the sad story of how this homely craft was murdered by prohibition and the protection of British goods by excessive duties by the East India Company, and how the ruin of the agriculturists followed in the wake of the ruin of the weavers. They are all matters of History, and those who have read any History of India, other than that written "specially for Indian Boys", must have come across these facts. Suffice it to say that it was upon the ashes of the spinning wheel that the foundation of the British Raj was laid.

I find from the Administration Report that the Educational authorities are trying to introduce in schools such of the handicrafts as are suitable to the locality. I may here point out to the Government the advantages which hand-spinning possesses over the other handicrafts such as coir-making, rattan works, etc., which the Education Department think of introducing in the schools. The spinning wheel is available to everybody—even to the poorest and weakest. It requires no capital. Even the poorest can procure or manufacture or repair it for themselves. It will not take much time to learn the craft. Unlike the other handicrafts that are proposed to be introduced by the department, spinning is suitable to all the localities, and there is no difficulty in getting a market for the finished products. It would enable everybody to double their average daily income We are essentially a nation of agriculturists, and yet agriculture does not exhaust all the energies and time of the peasants. It will not take up more than eight months a year. The rest of the time is either spent in idleness or wasted. The spinning wheel can engage them in their leisure hours.

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The woman can devote some time every day to spinning, which may suffice to cloth the whole family.

The average annual income of an Indian, even according to the late Lord Curzon, is the magnificent sum of Rs: 30 per head. The daily income works out at an anna and a quarter. If a charka is worked say, 8 hours, a spinner can earn at least 2 as. a day. At any rate their daily income would be doubled. Taking the population of India to be roughly 32 crores, the total income would come to 960 crores of rupees per year. If only one-fourth of the population spins for 2 hours a day, the national income would be increased by 90 crores, and the annual drain abroad of 60 to 70 crores of rupees, on the score of piece-goods would stop.

I shall give a few figures for the information of those who think that the charka is doomed long ago in these days of forward march, and who think that it will not be able to compete with machinery.

The consumption of cloth in

1920	was	322 crores	of yards.
1921	..	407	,,
1922	..	404	,,
1923	..	469	,,

The average consumption per head is about 12 yards. The total clothing for a year for a family of five persons comes to 60 yards. The monthly requirement for the family is, therefore, 5 yards. The cotton required for 5 yards of cloth of 10 counts is 25 ozs. Working 25 days in a month—the yarn daily required is 1 oz. or 2½—it totals, at 210 yards per tola—the yarn required—530 yards. Spinning at the rate of 260 yards per hour, it takes two hours. Speaking from personal experience, I can assure this House that one can easily get this speed, if one practises spinning regularly for one month at the rate of 2 hours a day. For carding and other processes, it takes 1½ hours. The total labour required for a day for the family is 2½ hours or half an hour per day per head. Thus, if a family will seriously entertain the idea of being independent of the mills of foreign yarn, then, it is only necessary that the family will have to spin 2 hours daily—a single sister putting this labour or others dividing the work with

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her. These figures speak for themselves. They require no comments at my hands. If there is anybody in this House to whom these figures carry no conviction, I would earnestly request him to try it for himself and be satisfied.

Having said so much about the utility and importance of spinning and the urgent necessity of reviving this ancient and noble industry, we shall consider how best we can achieve this object: The best medium of propoganda, according to me, is the schools. The boys and girls whom we will be able to teach spinning will, I am sure, carry their knowledge to their homes and villages in an incredibly short time, and we can see that at no distant future we have revived a dead art, regenerated a lost craft, remodelled our homes and reclothed our country with our own hands.

I am afraid I am transgressing the limits of the time allotted to me. Permit me, Sir, to read a few lines from the short notes under the heading "Spinning in affiliated Schools" in "Young India" of the 25th of June, page 218, written by Mahatma Gandhi, than whom there is no greater authority on the subject, which will conclusively show the practicability and usefulness of introducing spinning as a compulsory handicraft in all the schools of the State. It will also show that it can be made a self-supporting concern.

Mr. A. B. SALEM (*Jews*).

Are quotations allowed?

Mr. E. IKKANDA WARIAR (*Urakam*).

Only a few lines. If I were to express it in my own words, it may take longer.

Spinning in affiliated Schools.

"During this Bengal tour of mine, I am coming upon many revelations—many pleasant, some unpleasant. There is a village called Upashi not far from Madaripur. A High School is being conducted in this village. It is affiliated, but takes no aid from the Government. Spinning for one hour has been compulsory on all the boys, since the revival of spinning. Weaving was introduced as an optional subject, on the arrest, in 1921, of Maulana Muhammad Ali. Weaving

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has been, till recently, confined to half-Khaddar. It was only a few months ago that full-Khaddar weaving was introduced. Now, the management has undertaken to do away with half-Khaddar and confine their attention only to pure Khaddar. It was a perfect pleasure to watch about a hundred boys, spinning all at the same time. Upon inquiry, I found that the attendance had not suffered by reason of compulsory spinning. The Head-Master told me that he could not have continued it, if the parents had disapproved of it or the boys resented it.

The Head-Master put the Visitors' book before me for my remarks. On turning over the pages, I read a long report from the Inspector of Schools. Whilst he had no prejudice against spinning, his experience of the experiment, wherever made, went to show that they were a failure as at this school. The Inspector thought that the experiment, to be called a success, should be self-supporting. I do not know why a spinning class should be self-supporting any more than a Geometry class. The success of the latter would be measured by the progress made by the boys in Geometry. The success of a spinning class should be measured by the proficiency of the boys in spinning. And that, the boys of the High School could show any day. But I am quite prepared to accept the Inspector's challenge and show that, whilst the literary classes cannot be made self-supporting, except in certain cases, a spinning class can always be made self-supporting. In the first instance, a separate spinning master is not a necessity. By small inducement, the existing staff can be induced to acquire sufficient knowledge in spinning, and they can teach their respective classes. It is even enough to train willing school boys themselves to learn the science so as to be able to teach. The extras to be paid will be easily covered, after the first month's tution. Boys will earn, on an average, no less than half pice per hour. They should really earn one pice each. A class of thirty-two boys will earn four annas per day. That means Rs. 7½ per month. The increase given to the teacher will be no more than Rs. 2½ per month, thus leaving a margin of Rs. 5 per month as saving. This presupposes that yarn spun by the boys will sell. There is

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no difficulty about selling well-spun yarn. And the boys spinning under supervision must turn out good yarn. Indeed, so far as this particular institution is concerned, Khadi Pratishthan has offered to advance enough cotton and take over yarn at a stated price. The fact is that enough interest is not taken by the teachers in this national art. Hence the apparent failure, judged by the Inspector's standard."

Mr. K. S. RAMA AYYAR (*Trippunittura*).

Sir, I support the motion. I take this opportunity to draw the attention of the Government to the way in which the physical culture of the boys at schools is ministered to. Every Secondary School, I understand, collects special fees in the name of games; and all this money is remitted into the Treasury. Then, to make arrangement for games, the schools have to be satisfied with whatever is dole out to them by the department. It is very interesting to note how things are being done in the matter of allotments. On page 46 of the Budget, Rs. 1,500 is set apart under Field Games for Boys' Secondary Schools According to the Administration Report for 1099, there are 14 Upper Secondary Schools and 29 Lower Secondary Schools for boys, working directly under the Government, and there are 2,541 boys in the Upper Secondary Schools and 3,545 boys in the Lower Secondary Schools. Considering the number of schools among which this allotment of Rs. 1,500 is to be divided and the number of pupils that have to be served, I am sure I need not point out that the supply is not equal to the demand. Each school gets but a paltry sum, and those who are responsible for the actual working of the arrangements are always in difficulties. Boys are boys everywhere and at all times, and they are always after games. Imagine how much games can be provided for and how many boys can be served. The result of this is that the body is left uncared for, while the head is loaded—I may say, overloaded; and it is no wonder that we see no life in a good number of boys that come out of the schools. I may, without any hesitation, say that there is not one Secondary School in the State, where adequate attention is paid to the physical culture of the boys. It is certainly not the fault of the Head-Masters. They do not make the necessary arrangements, because they

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have not got the means to do it. Still, the Administration Reports, year after year, proclaim that "the physical education of the pupils in the various schools received due attention." The Government collect Games fees at the rate of one rupee per boy in the Upper Secondary Schools and, at the rate of eight annas per boy, in the Lower Secondary Schools. This comes to Rs. 2,540 *plus* Rs. 1,775, or Rs. 4,315. Deducting the grant of Rs. 1,500, there is a balance of nearly Rs 3,000, which the Government seem to appropriate. There seem to be similar appropriations under Library fees and Stationery fees; but I am not concerned with them now. Whatever be the other sums that are appropriated, I wonder how the Government happened to get this policy of taking moneys from boys to provide for their games and then adding them on to the general revenues of the State. I take this opportunity of impressing upon the Government the necessity of making adequate arrangements for the physical development of the boys; side by side with all that is being done for the development of the intellect. If the Government cannot do anything more, I advise the Government, at least, to let the Head-Masters keep with themselves all that is collected in the name of Games fees, and to see that they spend it to the best advantage of the pupils. It is cruel to deprive the boys of what they contribute for their play.

മിസ്റ്റർ കപ്പിങ്ങാട്ട് ശങ്കരൻ നമ്പൂതിരി (തലത്തുരുത്തി).

സർ, പൊതുജനോപകാരപ്രദമായ വിദ്യാഭ്യാസസമ്പ്രദായത്തെ ക്രമപ്പെടുത്തുവാൻ എല്ലാരാജ്യക്കാരും ശ്രമിക്കുന്നതായി കാണാറുണ്ട്. ഈ കാര്യത്തിൽ ഇവിടേയും ഒരു ആലോചന നടത്തുവാനും അതിന്റെ സമ്പ്രദായത്തിൽ ആവശ്യമായ മാറ്റങ്ങൾ വരുത്തുവാനും കാലം അതിക്രമിച്ചിരിക്കുന്നു. വിദ്യാഭ്യാസത്തിന് 12½ ലക്ഷത്തിലധികം ഉറുപ്പികയാണ് ചിലവിടുന്നതു്. വിദ്യാലയങ്ങളിൽനിന്നുമുണ്ടാകുന്ന വരവു് 3,18,300 ക. വകനീക്കിയാൽതന്നെ 9¼ ലക്ഷത്തിലധികം ഉറുപ്പിക വ്യയപ്പെടുന്നതിൽ ചിലവു ചെയ്യുന്നതായി കാണാറുണ്ടു്. ഈ വസ്തുതകൾ ചിലവുചെയ്യുന്നോർ ആയതു് ശരിയായ വഴിക്കാണോ പോകുന്നതെന്നും അതുകൊണ്ടുണ്ടാകുന്ന ഫലം എന്താണെന്നും നോക്കേണ്ടതാണല്ലൊ?

മനോമതായി ചട്ടണകളിലും നാട്ടുപുറങ്ങളിലും ഈ വിദ്യാഭ്യാസം ഒരേരീതിയിലല്ല വേണ്ടതെന്നും പ്രാഥമിക വിദ്യാഭ്യാസകാര്യത്തിൽ ഗവർമ്മെന്റിനു് വലിയ ഉത്തരവാദിത്വമുണ്ടെന്നും പറയാതെ നിവൃത്തിയില്ല. ഈ കാര്യത്തിൽ ഒരു ആലോചന ചെയ്യു,

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അന്യരാജ്യക്കാരെ അനുകരിക്കുക മാത്രമാണ് നമ്മുടെ കർത്തവ്യം എന്ന് തീർച്ചപ്പെട്ടുകഴിഞ്ഞാൽ ആ അനുകരണം ഏതു രാജ്യക്കാരെ ആയിരിക്കണമെന്നാണ് പിന്നെ ചിന്തിക്കുവാനുള്ളത്. ഈ അവസരത്തിൽ ബ്രിട്ടീഷ് ഇൻഡ്യയിലെ നടപടിയെപ്പറ്റിയും അല്പമൊന്നു വിവരിക്കാം. അവിടെ പ്രാഥമിക വിദ്യാഭ്യാസത്തിന്റെ ഉത്തരവാദിത്വം ലോക്കൽബോർഡുകാരും മുനിസിപ്പാലിറ്റിക്കാരും മറ്റുമാണ് കൈയ്യേറ്റിട്ടുള്ളത്. അവർക്ക് ഗവർമ്മെണ്ട് തക്കതായ ഗ്രാന്റുകൊടുത്തു പിടിപെട്ടുനിലനിൽക്കത്തക്കവണ്ണം പ്രാഥമിക വിദ്യാഭ്യാസം നിർബന്ധമാക്കിവരുന്നുമുണ്ട്. ഇതിലേയ്ക്ക് നാം ചിലവുചെയ്യുന്നതിൽ ലക്ഷുവായതുതുക മാത്രമേ അവർ ചിലവിടുന്നുള്ളു. വിദ്യാഭ്യാസം എന്ന പേരിൽ അധികം ധനം ചിലവിടുന്നത് അഭിമാനകരമാണെന്നനിലയിൽ അവർ കാട്ടുന്നതിനു. ബ്രിട്ടീഷ് പ്രാഥമിക വിദ്യാഭ്യാസം വളരുന്നതിലെ വിദ്യാർത്ഥിയെ ഉദ്ദേശിച്ച് ക്രമപ്പെടുത്തുകകാരണം നാട്ടുപുറങ്ങളിലെ കുടികർക്ക് പട്ടിണിഭാരം കടന്നുകൂടിയിരിക്കുന്നു. ഇതുകാരണം നാട്ടുപുറങ്ങളിൽ നടക്കുന്ന കൃഷിവ്യവസായങ്ങൾക്ക് വലിയ കോട്ടം തട്ടുന്നുമുണ്ട്. നാട്ടുപുറങ്ങളിൽനിന്ന് നഗരത്തിൽ കടന്ന് ജോലിയെടുത്തു കഴിയുന്നവരുടെ എണ്ണവും ചില്ലറയല്ല. ഈ സംഗതി ആലോചിക്കുമ്പോൾ നഗരങ്ങളിലേയും നാട്ടുപുറങ്ങളിലേയും പ്രാഥമിക വിദ്യാഭ്യാസരീതി വ്യത്യസ്തമാക്കേണ്ടതുണ്ടെന്നുള്ള അഭിപ്രായം ഉറച്ചുവരികയാണ് ചെയ്യുന്നത്. വിദ്യാഭ്യാസവിഷയത്തിനായി നാം ചിലവിടുന്ന 12½ ലക്ഷത്തിലധികം രൂപയിൽ 6½ ലക്ഷത്തോളം രൂപയും പ്രാഥമിക വിദ്യാഭ്യാസത്തിനാണ് വിനിയോഗിക്കുന്നത്. മലബാറിൽ ഇതിലധികരിക്കാത്ത സംഖ്യ ഗ്രാന്റായും മാറും കൊടുത്ത് മുപ്പായിരത്തിലധികം പ്രാഥമിക വിദ്യാലയങ്ങൾ നടത്തുന്നുണ്ടെന്നാണ് അറിയുന്നത്. ഇവിടേയുള്ള പ്രാഥമിക വിദ്യാലയങ്ങൾ കഴിയുന്നതും പഞ്ചായത്തുസഭകളേയും നാട്ടുകാരേയും ഏല്പിച്ചുകൊടുക്കുകയും ഉപജീവനത്തിനാവശ്യമായ പാഠക്രമം കൂടി ഏർപ്പെടുത്തുകയും ഇവരെ ഗ്രാന്റുകൊടുത്തും മാറ്റും സഹായിക്കുകയും ചെയ്യുന്നപക്ഷം ഗവർമ്മെണ്ടിനും നാട്ടിൽ ഗുണവും വർദ്ധിക്കുമെന്നാണ് എനിക്ക് പറയാനുള്ളത്.

Sy. T. MADHAVI AMMA (*Nominated*).

May I also take this opportunity to support my Hon'ble friend, Mr. Ikkanda Wariar, in requesting the Government to introduce spinning as a compulsory subject in all schools and to bring to the notice of this House two more facts in connection with this department for due consideration.

I know it is not becoming for a civilised State like this to grudge the money, however high, spent on educational purposes. But, if the country may be involved in debt one day, if not to-day, on account of this expenditure, it is a thing to be seriously thought

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of. In the Administration Report for the year 1090, we see the following paragraph :—

"The expenditure on Education in the past few years has progressed by leaps and bounds. From Rs. 3,37,000 in 1087, it advanced to Rs. 3,75,000 in 1088, to Rs. 4,30,000 in 1089, and to Rs, 4,93,000 in 1090, while the budget estimate of expenditure for 1091 is Rs. 5,49,000, or over 12 per cent of the estimated receipts, and more than what is proposed to be spent on any other department of the State. The total income of the State in 1087 was Rs. 43,43,000, while the anticipated revenue for 1091 is approximately Rs. 45,41,000. It is evident that these periodic and regular increases cannot continue indefinitely, without seriously trenching upon other departments which merit equal consideration. The problem, which faces the Darbar, and which will soon have to be solved, is how to find funds to pay for the growing needs of Education, which, even if regulated with the utmost care, must continue to make progressively increasing demands on the public funds. The normal revenues cannot bear the strain much longer, unless expenditure is cut down in directions, in which it is neither expedient nor justifiable to do so. It is possible that small savings may be effected, but this will not touch the real problem".

Then the expenditure on Education was raised only to Rs. 4,93,000—in 1090. But, in the year 1099, the actuals show Rs. 9,89,335; in 1100 it increases to Rs. 11,25,600, and in the present budget estimate, I mean for the year 1101, again, the demands come to Rs. 12,63,100. So, every year the expenses go higher and higher. Therefore, a limit may be put to that.

The second thing is that I agree with the Anglo-Indian Member, when he says that we do not get the benefit it ought to bring, under the system administered now-a-days, in the name of Secondary education. Now, Sir, with your leave, I wish to say a word or two about the result of the education received on modern lines.

The parents send their children to the schools with high aspirations and on the understanding that the education, compulsorily given to the child, will be in that way that the citizen can be able to earn his

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livelihood by his own honest labour without impending danger to his health or activity, and wait patiently to see the highly principled and industrious young man or woman return with the responsibilities of freedom —yes, freedom has got its own responsibilities, even in speech, its austere demands, its higher claims—and with the knowledge of the three-fold duties of a child, of a man and of a citizen, to render help to us, parents, to lead an active and harmonious life, and to serve his State with a loyal and upright heart, whether B. A. or no B. A. But, unfortunately, when he comes back from the school, after having spent the whole of his childhood and a good portion of the parents' money in building up his character and learning the art to earn something for his living, we, to our utter disappointment, see an emaciated figure, cut out into the form of a soldier in the Teacher-battalion, fighting for a post in the same department, for a paltry sum of 15 or 20, for which alone he is qualified, if not for a clerk's, and falling a victim to the shafts of 'No-Vacancy' (as is heard from this House), coming from the opposite side. So, from this consequence, we can well understand that the system of giving Secondary education is not at all satisfactory. Yet, I do not ask for a change in the budget for this item now, because the Hon'ble Member in charge of this department stated in his explanation, the other day, that he has come to realise the position well and has begun to take steps in that direction already.

But, I believe I will be justified if I ask the Government to reduce the grants-in-aid of private schools, whether Primary or Secondary. First of all, is there any necessity at all to encourage or aid the private institutions, when there is a sufficient number of schools in the State, maintained by the Government itself for the same purpose? Secondly, there is no need to promote such institutions any further, when they are not in a position to supply the students with work, when left, or to train them for labour or art. If, on the other hand, people wish to educate children according to their own views and methods, with their own energy and on their own responsibility, why can't they take their own money also and try their experiment, to show that they are fit for the task they have under-

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taken? And then, if the Government deems it proper, let it employ such hands in the service, or hand the charge over to those able individuals or agencies, as the case may be, who have proved their merits by their own endeavours and the co-operation of the public. I do not agree with the Hon'ble Member, when he says that the grants given to the private schools are for the benefit of the teachers engaged there, whose salary is higher than the pay allowed for teachers in the Government schools, because they can't enjoy a pension in after years. True. But I may tell the Hon'ble Member that longevity is not a monopoly of private school teachers.

Under these circumstances, I bring to the notice of the Government where cuts can be made, and conclude with a word to the Hon'ble Member in charge of this department to try his experiment in other schools also— I mean the introduction of cooking, needle-work, nursing and other minor industries, along with a little gardening, as is done in the case of the Victoria Jubilee Girls' High School at Trichur.

Mr. T. A. RAMACHANDRA AYYAR (*Nellayi*).

Sir, in connection with motions on Education total, I have to make a few observations. Regarding Secondary education, I am told, in some of the schools,—I am subject to correction— that the Form classes contain less than 20 students, and in some classes, I think it goes down to 13 or 12. Vyttila, Vellarappalli, Mala and other schools may be scrutinised. If these schools are abolished, I am sure that the neighbouring schools—I mean aided schools—will flourish, and the Government may utilise the amount which is cut in other ways, and they can save their time also. They can also pay more particular attention to such aided schools, where things are not getting on as they should. If I am not mistaken, it is an open secret that the management of several aided schools is not, in all instances, paying their subordinates their stipulated salaries, even though they are reported to have got the vouchers for the full amount.

President.— But if those teachers say that they have received the full amount, what are the authorities to do?

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Mr. T. A. RAMACHANDRA AYYAR (*Nellayi*).

On account of their poverty, they have to say like that. That is what I say. I say we can check it.

Mr. EPHRAIM AMBOOKEN (*Adur*).

Sir, I beg to correct the Member that it is not a fact.

President.— Complaints have been received like that. Those complaints have been investigated, and it is found that teachers have received their pay. So the complaints are groundless.

Mr. EPHRAIM AMBOOKEN (*Adur*).

In the capacity of a Secretary of a Catholic Mission, I wish to say that such information has not yet been received.

Mr. T. A. RAMACHANDRA AYYAR (*Nellayi*).

That may be an exception.

President.— Complaints are heard. Such complaints were investigated. Nobody comes forward and says that he has not received the pay noted against him.

Mr. T. A. RAMACHANDRA AYYAR (*Nellayi*).

If he admits it, the next day he will be dismissed.

Mr. C. MATTHAI (*Director of Public Instruction*).

May I explain, Sir. What we now do is this: before we pass a grant bill, a declaration has to come from the Manager. He says, "I declare that I have paid in full the amounts noted against their names", and along with the bill, we call for the Acquittance Roll. We see that every teacher has signed for the amount put down. What more can they expect the department to do? If Managers resort to these practices, and if teachers forget their position and lose their self-respect, why, they themselves are to be blamed. We are helpless in the matter. If the Hon'ble Member will support these poor teachers, victimised in this fashion, and encourage them to come before us, and give a clear case where we can take action, we should be most willing to do so. It does good to nobody to make irresponsible statements like this.

Mr. T. A. RAMACHANDRA AYYAR (*Nellayi*).

I suggest a way for checking such complaints. A wholesome check upon this practice can be brought

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about, by making payments to these teachers through the Head-Master of the adjoining Sirkar High Schools, and the Managers of aided schools might be prevailed upon to remit the excess over the grant amount, for the payment of these teachers to the Head-Masters concerned.

They have another complaint. In many of the aided schools, the attendance registers of several classes are reported to be not correct.

President.—The attendance of the students is not correct?

Mr. T. A. RAMACHANDRA AYYAR (*Nellayi*).

To show a minimum of 30 or so in each class.

Mr. A. B. SALEM (*Jews*).

Sepecific instances may be quoted.

Mr. T. A. RAMACHANDRA AYYAR (*Nellayi*).

I have heard numerous instances in which certain boys, not actually attending the school, but living very very near, are included in the list.

President.—You say, "I am told", "I am told". That is only hearsay information.

Mr. T. A. RAMACHANDRA AYYAR (*Nellayi*).

If the attendance registers are correct, there should be the same number of students attending the examination. There are only some 17 or 18 students attending the examination; for those who are not attending the classes regularly could not attend the examination.

Mr. EPHRAIM AMBOOKEN (*Adur*).

Sir, I rise to a point of order. It is laid down in the Rules that a member should be responsible for the accuracy of the statements made by him. These vague statements cannot be made.

Mr. T. A. RAMACHANDRA AYYAR (*Nellayi*).

I know my responsibility. I am responsible for my statement, and I am, if necessary, prepared to prove it.

Mr. C. MATTHAI (*Director of Public Instruction*).

It would be much better, if he will scrutinise and bring one case to the notice of the department. It is useless to make such statements.

Mr. T. A. RAMACHANDRA AYYAR (*Nellayi*).

I will be glad to do so.

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President.—It will be possible to investigate the matter and then the defect can be remedied. On a general statement, we will not be able to do anything.

Mr. T. A. RAMACHANDRA AYYAR (*Nellayi*).

My object was simply to call the attention of the Government to such complaints and to suggest remedial measures.

President.—Is that all the discussion about the motion?

Mr. A. B. SALEM (*Jews*).

I have a few remarks to make. This being the last motion upon the Education budget I take the opportunity to press upon the Government the idea of giving greater freedom to the private agencies of education. As the Lady Member well put it, we have in this State, at present, a kind of education, followed from time past in consonance with the prevailing ideas in Madras and other Native States. We have not chalked an educational ideal which will give the country the full benefit of education. It has been brought to notice that many of our school-going students, after their course, are left in the vast ocean of unemployment, and that is a problem facing not only Cochin but many other countries as well; so that, when we have come to this, by the increase of population and by the pressure on the yield from our cultivated lands, we are face to face with the real problem of life, to find sustenance for all. It is time to examine the educational policy to see how far literary education is a salvation for the problem.

I press upon the Government, therefore, to look to the idea of a Technological Institute, which will give the country another groove, through which the students can pass there, to the better interests of the country. The Technological Institute will not only give literary training, but also technical knowledge of arts and industries, which would stand for production in the country and the production of things in a better way. We need a large number of articles for domestic use, which we have to import at present, because the art of making them is unknown to us. Look at the number of pins that is used in the Government and all the country over. Not one person in the State can make a

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pin. That is an industry which can safely be started. Again, look at the number of nibs and pens that we have to use. None of that art is known in the country.

President.— Nibs are locally made.

Mr. A. B. SALEM (*Jews*).

I am glad to hear that. As a part of our system of education, it would spread in the country, and handicrafts can be encouraged, if we had a Technological Institute.

Sir, the spinning-wheel is the idea now, throughout the length and breadth of India, and it has gone even beyond India; the spinning-wheel alone will bring salvation to the country. Everybody wants clothes. If they could be made locally, unemployment could be taken away. It would also bring some little thing into their pockets. Sir, I will not take any time of the House in relating the salient points as to the spinning-wheel. *The spinning wheel brings, undoubtedly, a peaceful and calm atmosphere and a solemn determination on the man who operates upon it.* A solemn determination to be self-supporting should be an essential part of our education. They need not depend upon the support of others or go from door to door and hear the ordinary words "No vacancy. Please don't trouble us." Sometimes, a board is put up to that effect. The spinning-wheel will give peace and a calm atmosphere. *It is a symbol of social service of the highest order*, because, when a man works at it, he does social service. He does not depend upon his neighbour so much. If all the country takes to the spinning-wheel, and if it becomes the fashion of the day, one can follow it and earn something. *It is also a means to bind the nations outside, and to bring about co-operation, in a manner, which is hitherto unknown to the world.* If all the 10 lakhs of people spin half an hour a day, look at the amount of yarn that can be produced. If the wheel fails, it means blank starvation for the masses. Therefore, I submit that the art of spinning must be encouraged in every Primary School, and our children may be asked to spin. *It is resistless in its march, and is innocence personified. It adds dignity to the poverty of the masses.* In the Primary schools, if the children are taught spinning, and if we

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allow them all their produce to be taken home, that will reduce their poverty in their homes as well, and will be an encouragement to them. That will relieve poverty of its worst features. Therefore, I submit, a beginning may be made at once, although we are not able, this year, to do much. The idea of a Technological Institute should also be borne in mind, and, if means do not permit us to start a Technological College, it should be considered whether it cannot be started even at the risk of doing away with the First Grade College. That will be a salvation for the country. Sir, I want you to bear these remarks in mind, and to start, in the coming year, the spinning wheel in all the Primary Schools and to see how they progress. With these few words, I sit down.

Mr. C. MATTHAI (*Director of Public Instruction*).

Sir, in fact that has been in my mind for a long time, and the matter has been brought to the notice of the Government. I shall remind Government of it. I may be permitted to offer one or two remarks on the speeches made by the Hon'ble Members. I have not very much to say, because several of the points urged by the Hon'ble Members have been dealt with already. For instance, regarding the question of aiding private agencies, I think I have already assured the Hon'ble Members that the policy of the Government is to encourage private effort. But we do not go to the length of abolishing Sirkar schools for encouraging private agencies. What prevents Government from going to that length, I have already explained. For instance, I pointed out the difference in circumstances between the Madras Districts and Cochin. In the Madras Districts, they have Local Boards and Municipalities, which undertake the work of education; whereas, here, we have only Government, representing these Local Bodies, so far as educational activity is concerned. The private agencies that we have represent certain special communities; and therefore, before we abolish our Sirkar schools, we have got to consider the requirements of places and consult local public opinion. I have already narrated the attempts that the department had been making in the direction of encouraging private effort, and the attempts that we made for the

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purpose of getting rid of certain schools which were considered as superfluous.

As regards handicrafts in schools, I am glad that what the department is doing has met with the appreciation of the Hon'ble Members who have spoken on the subject. We have not done very much so far. But I think we have made a move in that direction. As regards spinning, we have tried to encourage it, as far as possible. We have not made it compulsory. I do not know, if one single art should be made compulsory in all our schools. We want variety. But we do all that is possible to encourage spinning, wherever local conditions favour it.

Mr. A. B. SALEM (*Jews*).

Are not clothes worn by every one?

Mr. C. MATTHAI (*Director of Public Instruction*).

There are places where you find it difficult to introduce spinning. They do not take to it. As I have said, we have not gone to the length of compulsion.

Mr. E. IKKANDA WARIAR (*Urakam*).

I rise to a point of order, Sir. I wish the Hon'ble Member to explain, if there is any place, where spinning cannot be introduced. You can get cotton.

Mr. C. MATTHAI (*Director of Public Instruction*).

We have to make arrangements for the supply of cotton. For a Government agency to do all that is not so easy. But we encourage it, wherever possible. In many places, for instance, we are trying to grow cotton. Mr. Rama Menon, the Agricultural Superintendent, is helping us in that direction by supplying us with cotton seeds. In some places, a good crop is raised, which we make use of for spinning. We have started several other handicrafts, for example, weaving, mat-making—screwpine mats as well as grass mats. We do all sorts of things with plantain fibre, and we are trying to introduce silk-farming in many places. Silk is a very useful industry, and it helps to promote Nature-study. They have to start by growing mulberries. They begin by laying out a garden, where they plant mulberries, and then they grow cocoons. It is very easy to dispose of the cocoons, or after the silk is reeled.

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Silkweaving can also be done, but we have not reached that stage yet. We find it is an industry in which boys and teachers take a real interest, and according to the nature of the locality, we are trying to expand it. All these various handicrafts, we are trying to develop, as far as local conditions would permit.

Mr. A. B. SALEM (*Jews*).

We do not allow the students to become chips of masters.

Mr. C. MATTHAI (*Director of Public Instruction*).

That is what we want to do. We want to see each school develop what is suited to the locality, and we give every kind of freedom possible in that way. And then, as regards other points, I think I have dealt with most of the points raised by the Hon'ble Members So I do not think any further explanation is necessary.

President.—Unless you can throw some light on the Technological College.

Mr. C. MATTHAI (*Director of Public Instruction*).

The idea is not new to us. It is true we have now to face the problem of unemployment; but, in dealing with this question of unemployment, I should like to say it is not a problem which is peculiar to Cochin. For instance, it has assumed a serious aspect in Bengal, and we read in newspapers how the Calcutta University is trying to solve the problem. The proportion of unemployment among graduates in Bengal is very much greater than in Cochin. Cochin, in some respects, occupies an advantageous position. There is a certain amount of exaggeration of the unemployed B. A. s, so far as Cochin is concerned. For instance, the South Indian B. A. is considered to be a better article in the market than the North Indian B. A. In Bombay, Bengal and all other North Indian Provinces, the standard of the Madras B. A. is recognised to be higher. The Cochin graduate is considered to be even better than the average Madras B. A., so that a Cochin B. A. who goes outside does not find much difficulty in getting a job. But the trouble is, he does not like to go out. From the applications received in connection with the First Grade College here, I was surprised to find the number of our Cochin men employed in other Indian Provinces. There is not a single North Indian

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Province, where there are not Cochinites holding appointments. You find them in Burma, Ceylon, Singapore, Malaya and even in Africa.

Mr. C. ACHYUTA MENON (*Mulakunnattukavu*).

Half the men in the North Indian Provinces are West Coast men.

Mr. C. MATTHAI (*Director of Public Instruction*).

I find Cochinites employed in every Province in India. If our men are prepared to go outside the State, I do not think there would be any difficulty to get employment. But our young men are tied to their homes. It is only the pinch of poverty that makes them go outside. Our young men who are trained in the Trades School, Trichur, I mean those who pass in Commercial subjects, most of them go to Bombay. I was told, the other day, that there were between 200 and 300 Cochin young men employed in various firms in Bombay, all of whom were trained in the Trades School, Trichur. This problem of unemployment is most serious in North India; and, in Bengal especially, the Calcutta University has launched, what they call, a Land Colonization scheme for the unemployed B. A. These graduates are asked to go out and engage in agricultural work. Simply because one is a B. A., one should not sit down and say "I want some Sirkar job or other kind of job fit for educated men. I do not like to work with my hands." One of our objects in introducing manual occupations into our schools is to drive from the minds of our young people the nonsensical idea that manual work is derogatory. Somehow, that idea has got into the minds of our young people. We have introduced garden work, for instance, as a part of school work, and various handicrafts, so that young people might realise that these things also are worth learning, and that there is absolutely no disgrace in taking to useful occupations of this kind.

President.— That is the dignity of manual labour.

Mr. C. MATTHAI (*Director of Public Instruction*).

Yes, Sir, our Secondary schools are not intended to be work-shops to produce finished workmen. We give educational training, and at the same time, try to give the right bent of mind to our young people. That is all that we can do in a Secondary school. If, by the

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training in our Secondary schools, we give a vocational bias, the young men and young women who go out of our schools will afterwards take to practical and useful avocations, so that if we continue what we are doing now, the state of things is bound to improve.

Mr. A. B. SALEM (*Jews*).

Is it the news about the Technological Institute?

Mr. C. MATTHAI (*Director of Public Instruction*).

I was just going to refer to that subject. When you introduce a Technological Institute, you should make sure that it would help to solve the question of unemployment. Now, we have a First Grade College, which is, no doubt, expensive. But a Technological Institute is bound to be more expensive and, if the experts whom we turn out find themselves without work, it will be a much more serious problem. Even as it is, we have several experts trained in Europe, experts of all sorts; but are they usefully employed? Industrial development and Technical Education have to grow side by side. There must be a demand for expert service. Capital must go out and industries must be encouraged; and with the progress of Industries, there would be material development and demand for experts. Supposing, we start a Technological Institute, and give very high Technical Instruction and turn out 3 or 4 dozens of experts every year, the question is whether our country will be in a position to employ these men. If not, we shall be going from bad to worse. The opening of a Technological Institute was discussed in connection with the First Grade College. We may have to transfer the latter to Trichur with the development of the Harbour at Ernakulam. There might then arise the necessity for a Technological Institute at Ernakulam. But the time has not come yet. If the Harbour scheme fully materialises, then, there will be a demand for a Technological Institute.

Mr. C. ACHYUTA MENON (*Mulakunnattukavu*).

The most highly specialised Technological Institute in India is that of Lahore. It is an American Institute, started five years ago. There are seven professors in Chemistry alone, each distinguished in his own way. One teaches the Chemistry of Leather and Hides, another of Paper and Paper pulp, &c.

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Mr. C. A. OUSEPH (*Chalakkudi*).

There is a Pottery Expert.

Mr. C. ACHYUTA MENON (*Mulakunnattukavu*).

As it is, we have half a dozen Experts in Paper-making, while only one may be employed here.

I mean that a Technological Institute of an advanced character is more dangerous than the manufacture of literary graduates. They would not be able to do anything. A literary graduate can turn his attention to a large number of things. In that, I disagree upon a Technological Institute. A lot of things, we have to consider in this House, before we launch upon a scheme of that sort.

President.— I think we had enough discussion on this subject.

Mr. EPHRAIM AMBOOKEN (*Adur*).

I wish to withdraw my motion.

Mr. Ambooken's motion was, with leave, withdrawn. The allotment for Education was passed without any reduction.

DEMAND XXI.—Medical— Rs. 2·7 lakhs.

DIWAN BAHADUR Dr. V. VERGHESE (*Chief Medical and Sanitary Officer*).

Sir, I rise to request the Government for a grant of Rs. 1,90,626 under the head of Medical—Demand XXI.

In view of the financial stringency of the State, the Diwan had himself personally scrutinised my original budget, and had pared it down to an irreducible minimum. If you now see the budget placed in your hands, you will observe that there is hardly any difference between the years 1101 and 1100, except, of course, under the head of non-votable items of expenditure. The difference in figures of that part of the budget which comes under the purview of this House, you will observe, is first under the head of "Mid-wives". There were 10 Mid-wives last year, while it has been proposed to employ 18 for 1101. I must say here that, during my inspection of the various hospitals of the State, I found that mid-wifery was not properly attended to in the various Mofussil stations. When maternity and health welfare are now engaging

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